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CONTENTS

	PAGE
Editorials	3
“Earnestly Intent On . . . Worship”	5
HARLAND E. HOGUE	
Fosdick as a Preacher	19
EDMUND H. LINN	
How Does One Know God?	41
CHARLES M. BOND	
The Geneva Bible	46
IRA JAY MARTIN III	
Recent Books on the Old Testament	52
JOHN H. SCAMMON	
<i>The Reconciling Gospel</i> , by Culbert G. Rutenber	59
REVIEWED BY E. SPENCER PARSONS	
Editorial Announcement	61
Book Notes	62
Fall Convocation Announcement	Inside Back Cover

Editorials

BIBLE ANNIVERSARY YEAR

In an open letter in the Christmas, 1960 issue of *This Week*, the editor appealed to President-elect John F. Kennedy to proclaim 1961 as "Bible Anniversary Year." "Such a proclamation," said Mr. Nichols, "would invite the churches of every denomination as well as all agencies of communication to co-operate in making 1961 a time when old truths are rekindled in our hearts."

Quite apart from any action Mr. Kennedy may take in the matter, 1961 is certainly a year of Bible anniversaries. It is the 350th anniversary of the publication of the King James Version; the 80th of the English Revised Version of the New Testament; and the 60th of the American Standard Version. And 1960 prepared us for it by celebrations of the 350th anniversary of the Douay Version and the 400th of the Geneva Version.

One by-product of this galactic conjunction of anniversaries is the appearance of some important studies of the English versions, of the history of scripture translation into English, of the problems of translators, and of the influence of the English Bible on our culture. The Oxford University Press will shortly publish *The English Bible: A History of Translations from the Earliest English Versions to the New English Bible* by F. F. Bruce, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester. The Seabury Press has just issued *Translating the Bible* by Frederick C. Grant, the distinguished dean of New Testament scholars in America. The Association Press has put out an introductory booklet of a projected series on "The Bible in Our Time," reporting on a study by the United Bible Societies of Great Britain, the World Council of Churches, and the International Missionary Council, the first number written by E. H. Robertson and entitled *The Recovery of Confidence*. The Abingdon Press has issued a paperback edition of Laurence E. Nelson's *Our Roving Bible*, a lively account of the influence of the English Bible on our customs, attitudes and culture. In 1960 Nelson's published *The Bible Word Book* by Ronald Bridges and Luther A. Weigle, a series of more than 800 short articles on words in the King James Version that have been affected by changing English usage.

Among older books of special value are the following:
 Daiches, David. *The King James Version of the English Bible*.
 Chicago: University of Chicago Press, 1941.
 Kenyon, Frederic. *Our Bible and the Ancient Manuscripts*.
 New ed. by A. W. Adams. London: Eyre and Spottis-
 wood, 1958.
 Knox, Ronald. *Trials of a Translator*. New York: Sheed &
 Ward, 1949.
 Price, Ira M. *The Ancestry of Our English Bible*. 3rd ed. rev.
 by W. M. Irwin and Allen Wikgren. New York: Harper &
 Bros., 1955.

THE NEW ENGLISH BIBLE*

1961 is not only a Bible Anniversary Year; it will also be remembered as the year in which the New Testament portion of *The New English Bible* was first published (March 14, 1961).

In May, 1946 the Presbytery of Stirling and Dunblane over-
 tured the General Assembly of the Church of Scotland that a
 translation of the Bible be made in the language of the present
 day. By January, 1947 a joint committee of the Church of Eng-
 land, the Church of Scotland, the Methodist, Baptist, and Congre-
 gational Churches, and the University Presses of Oxford and
 Cambridge had resolved to undertake a new translation of the
 entire Bible, including the Apocrypha, and in January, 1948 the
 committee was enlarged to include representatives of the Presby-
 terian Church of England, the Society of Friends, the Churches of
 Wales, the Churches in Ireland, and the British Bible Societies.

The General Director of the whole project has been Prof.
 C. H. Dodd, formerly of Cambridge and now of Oxford. Working
 with him on the New Testament panel were George S. Duncan
 (deceased); T. W. Manson (deceased); R. V. G. Tasker; C. F. D.
 Moule; G. D. Kilpatrick; J. A. T. Robinson; and G. M. Styler.
 Before acceptance the translation was reviewed by a panel of
 literary advisers, who devoted their attention to the style of the
 new version in the hope that it will speak to the present generation
 in "timeless" English, as vividly and forcefully as the books of the
 Bible spoke originally to their contemporaries.

Whereas the RSV in this country was a revision of the KJV,
 the New English Bible is an entirely new translation. There is
 room for both, as well as for their great predecessors. And all who
 are concerned for the proclamation of the Word of God will echo
 the hope that the new translation "may open the truth of the
 scriptures to many who have been hindered in their approach to
 it by the barriers of language."

**The New English Bible*. Oxford University Press and Cambridge University
 Press, 1961. \$4.95.

“Earnestly Intent On . . . Worship”

HARLAND E. HOGUE

In the late Spring of 1735, Benjamin Colman wrote casually to his friend, the minister at Northampton, asking if there were any news from that frontier village. Jonathan Edwards, the minister addressed, who had just experienced an astounding miracle of grace, set down an account:

This work of God as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the Spring and Summer following . . . the town seemed to be full of the presence of God; it never was so full of love, nor so full of joy, and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house . . . parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. . . . Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship. . . .¹

Such a description of the beginning of the American phase of the Great Awakening seemed a picture of Paradise. Yet it is wholesome to remind ourselves of the Reformation doctrine of man: that while man is saved, yet he continues to sin. So, although Edwards sought by every valid means to recover that moment when “every one was earnestly intent on the public worship,” very soon the “harvest” was ended. A decade later the congregation dismissed its minister. And the Town Council decided that Jonathan Edwards would never be allowed to preach again in Northampton.

That central concern for the worship of God in Puritanism at its best has at many times been a central concern of historic Christianity. In the last two decades it has been one of the major emphases of the World Council of Churches. That body published in 1951 and 1952 two symposia: *Ways of Worship*² and *Intercommunion*.³ These scholarly volumes represent the profound concern on the part of some of the most vigorous theological minds in the ecumenical movement for a more responsible worship. More

¹ Jonathan Edwards, “A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in Northampton, and the Neighboring Towns and Villages,” *Thoughts on the Revival of Religion in New England* (New York: American Tract Society, n.d.), pp. 16, 17.

² Pehr Edwall, Eric Hayman, and W. D. Maxwell eds., *Ways of Worship* (New York: Harper, 1951).

³ Donald Baillie and John Marsh eds., *Intercommunion* (New York: Harper, 1952).

recently a valuable series of Ecumenical Studies in Worship has been written by men like Oscar Cullmann, F. J. Lennhardt, T. S. Garrett, Massey H. Shepherd and J. G. Davies.⁴ Representative writers on worship who have had wide theological impact would include Rudolf Otto, Evelyn Underhill, Frederick Heiler, and more recently William D. Maxwell and Raymond Abba.

One is impressed, however, that nearly all of these scholars are European, and very naturally they have the European churches in mind. American scholars who have made notable contributions recently on worship would certainly include Willard L. Sperry, George Hedley, Henry Sloane Coffin and Paul Roundtree Clifford. Yet only Coffin and Clifford are relevant to the American Reformed Churches of the post World War II era. This is no discredit to the European theologians, who admittedly have thought more fruitfully about worship than have we on this side of the Atlantic. Nor is it any discredit to sensitive American students of worship like Shepherd and Hedley who are writing from within the Anglican heritage. American Reformed Church scholars, including those whose roots are in an Anabaptist heritage, have so far given only modest attention to worship. As a result, in such denominations as the American Baptist Convention, the Methodist Church, the Christian Churches (formerly Disciples of Christ), the United Presbyterian Church and the United Church of Christ, while there are valuable volumes of worship materials, there has been little serious attention given to either the history or the theology of worship.

THE DILEMMA OF THE YOUNG MINISTER

The American Reformed clergyman's dilemma, in light of the above, is crucial. Until a few years ago our major theological schools in a crowded theological curriculum gave scant attention to the history and theology of worship, but were functional in approach. The young minister went to his first parish, seeking to be responsible to that awesome office of leadership in worship. He sought to mediate the gospel through Word and Sacrament. Within the first ten years of his ministry he tended in one of two directions:

⁴ Oscar Cullman and F. J. Lennhardt, *Essays on the Lord's Supper* (Richmond, Va.: John Knox, 1958); G. Cope, J. G. Davies, and D. A. Tytler, *An Experimental Liturgy* (Richmond, Va.: John Knox, 1958); Wm. Nicholls, *Jacob's Ladder* (Richmond, Va.: John Knox, 1958); Massey H. Shepherd, Jr., *The Paschal Liturgy and the Apocalypse* (Richmond, Va.: John Knox, 1960).

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1. Finding the parish which he served providing for no common Confession of Sin in the Order of Worship; finding no normal place for Adoration; noting that while he sought to make the Word meaningful by reading the Scriptures with fidelity, his parishioners were using this time to note the announcements on the Church Bulletin; when asked on his parish calls "why one should worship?" and finding himself having no precise reply; distressed that his preaching—even at its best—did not produce the fruits of the Spirit—then, the young minister was tempted to incorporate Episcopalian or Lutheran features in the Order of Worship. He was impressed (in his "freedom") that here were fellow clergymen who, in their traditions, knew *what they are doing and why*. Or, the young minister sought ordination in a more strictly liturgical heritage because he felt (rightly or wrongly) that here was a spiritual security and authority which his tradition lacked.

2. The other possible direction which the young minister took was precisely the opposite. By reason of his theological presuppositions, his revivalistic tendencies (I am using this word technically and with appreciation), his emotional reactions to clerical dress, prepared prayers, candles and litanies—he reacted vigorously against any liturgical practice at all. He created an Order of Worship "which he liked"; one that "he was used to"; one that he knew "as a young man"; one that "made him feel good." He was a very sincere man. Sometimes he was a gifted and devout man. And what he created, because of his unusual gifts, bore much fruit. But, since most men are not geniuses, he might, all unconsciously, subject the congregation each Sunday to his own moods and his own subjective attitudes.

The thesis of this article is that neither of these two possibilities: an uncritical liturgical involvement, nor an anti-structured service, are *valid* forms of Reformation Worship in general, and of our Calvinist heritage in particular. The dangers of the first are perhaps more obvious: to adopt parts of structures in worship from another heritage (regardless of the validity of that heritage) without understanding its history and its theology, may lead to a distortion of the very heritage one would emulate. It may lead to a new type of legalism. It may lead to renouncing one's own heritage without even careful examination of it. It may distort either a Lutheran or an Anglican worship, as well as confuse and distress one's own parishioners.

But a vigorous anti-liturgical bias may be equally dangerous. Since we are all human beings, to subject our congregations to our moments of joy and despondency through our very extempore

prayers, the snippets of Scripture we read, our non-theological and non-biblical sermons—raises serious questions. The irony of this attitude is that such an anti-priestly leader of worship is, all unconsciously, treating his people to the most priestly of all priestly worship. He is falling into the very trap he would avoid. He, who hates structure, is creating structure of the most inflexible kind. But this structure may lack both biblical and theological context. And this minister, perhaps unconsciously, in fearing the imprisonment of any tradition, has created an imprisonment of his own by his prejudices and his insecurities.

From the 16th Century through Calvin and the Anabaptist heritage to the American Colonies by way of the French Huguenots; through John Knox and the Scotch-Irish Presbyterians; through Henry Jacob and William Ames and other Puritans; and through the Separatists and Baptists in England and in the American Colonies through men like Roger Williams, Isaac Bachus and others—one can discern a valid Reformation heritage. Variety there is. But despite this variety, there were two major emphases, rooted in a serious attempt to recover the authenticity of the early Christian Church: (1) a strong emphasis upon the Word of God;⁵ and (2) an equally strong emphasis upon the Sacraments.

Reformed worship, stemming largely from Geneva and Anabaptist worship, is not the only valid Reformation emphasis. Lutheran and Anglican worship are equally Protestant worship. I am not setting one type over against the other. But I am insisting that Lutheran and Episcopal theological schools in the United States give a major part of their curriculum to the history and theology of *their* worship heritage, while Reformed Church seminaries do not. As a result, "like priest, like people." Parishioners are people of integrity and of intelligence. They want to know what our Reformed heritage in worship is. They have a right to know. But because they have not been well-instructed, any fair-minded student of American "Free Church" (as it would be called in England) worship is dismayed. Orders of Worship are all too often adopted along the lines of prudence, of aesthetic taste, of the desires of the last pastor, or because of the insistence of a strong-minded organist and choir director.⁶

⁵ Calvin never identified the Bible explicitly with the Word. See John T. McNeill, "The Significance of the Word of God for Calvin," *Church History*, June, 1959, pp. 131-146.

⁶ This is, of course, a generalization. There are many theologically-minded predecessors in the pastorate and many most responsible organists and choir directors. But the situation as I have described it is so serious that it cannot be ignored.

THE AMERICAN CHURCHES

God has called us to a ministry in the American Churches. Although our European friends can help us at many points in authenticity, we must, by the grace of God, work out our own problems of *relevance*. American Reformed churches live in a very different culture than the Reformed Churches of Scotland or Switzerland. We have problems here, because of our history, our streams of migration, our geography, which are unique and compelling.

We American Protestants are non-theological in temper. William James was our most influential 19th Century philosopher. John Dewey, in the judgment of many, was our most important philosopher of education. Both James and Dewey were pragmatists. Edmund Schlink, the German theologian who opened the Evanston meeting of the World Council of Churches, charged us Americans with being primarily activists, and somewhat superficial theologically. Robert C. Calhoun explained our activism historically, yet admitted much of the charge.⁷ Many of our social historians have commented upon our recent Revival of Religion and have noted that it was:

marked by an extraordinarily large complement of pious utilitarianism in which religion has been made ulterior to almost every conceivable human need from nationalism and free enterprise to business success and "praying your fat away."⁸

Pluralism is present in American Protestantism as nowhere else in Christendom. By the accident of immigration we are ecclesiastically as well as theologically a melting pot of the world. For most of this we are grateful. Sometimes our European friends are appalled at our more than 250 denominations. Then they reflect upon our history and realize that the great majority of these groups were born outside our shores. The mobility which has become intensified following World War II means that in many parishes a minister leads in worship former Lutherans, Episcopalians, Quakers, Mennonites, Methodists and even former Catholics. The problems in worship in such a pluralistic America are vastly different than in a relatively homogeneous Great Britain.

Moreover, despite our pluralism, and even our increasing

⁷ *Christian Century*, July 14, 1954, pp. 1002-1005, 1010; and *ibid.*, pp. 1005-1007, 1011.

⁸ Sydney E. Ahlstrom, "Theology and the Present-Day Revival." *The Annals of the American Academy of Political and Social Science*, Nov. 1960, p. 26.

mobility, we are religiously as well as culturally proudly regional. We develop prodigious loyalties to the Deep South, to the Middle Atlantic, to New England, to the Middle West, to Texas, and to the Pacific Coast. This regionalism historically has left a strong influence upon our worship. Congregationalists and Baptists in New England, for example, worship in very similar ways. Their worship there is much more like each other's worship than like Congregational patterns of worship in South Dakota or Baptist patterns in Southern California.

While we are moving from a largely rural society to a more and more urban culture, yet the great proportion of our churches remains small. One responsible executive of the American Baptist Convention reports that two-thirds of all churches in that Fellowship have fewer than three hundred members. Perhaps that would be true also of Methodist, Disciples and Congregational churches. This brings to worship the asset of a relatively homogeneous congregation which can know one another's deepest spiritual needs. It presents the persistent problems of frequent changes in pastoral leadership, of a sometimes very inadequate House of God, and frequently of limited resources for sacred music.

Nothing characterized the American churches of the 19th Century more than their congregational singing. The Frontier in camp meeting and in church encouraged the Gospel Song. The great revivals of the Second Awakening and of Dwight L. Moody reveled in praise of God through music. In the 20th Century the standard Hymnal has generally replaced the Gospel Song Book. Choirs have improved in theological standards and tastes in music. Yet with this gain has come a regrettable loss in congregational participation. The "singing church" is less and less to be found. With sophistication has come a reticence in participation. Usually it is true that the abler the choir in any given congregation, the less adequate is the congregational singing. There is a growing tendency in American Protestantism for a congregation to expect a choir to express its adoration of God *for* them. What is the theological implication of this worship by proxy?

Major segments of American Reformed Church life come out of an implicit Calvinism and are influenced by the Puritan dislike for and the 19th Century rejection of symbolism of any kind. They have forgotten that the Puritan John Bunyan quite properly insisted that there is an Eye-gate as well as an Ear-gate to the city of Mansoul.⁹ But since it was a part of Creation that men have

⁹ William D. Maxwell, *An Outline of Christian Worship* (London: Oxford, 1958), p. 42.

eyes, and since the historic symbols of the gospel have been thrown out, in large measure, by the American churches, many monstrous substitutes have been banal and sentimental. President Theodore A. Gill of San Francisco Theological Seminary attacks:

The churches where ministers moderate and mute their robust selves toward tender-smiling beatitude; where all the music runs to the dog-eared familiar and the art runs the whole gamut from Hoffman to Sallman. . . . And it isn't just that the whole miserable fraud is so vulgar and folksy and phony that it sickens . . . nostalgia and pathos passing for piety and trash posing as more than trash because it hangs in a church.¹⁰

And, finally, American society is torn with premonition in a world which it does not understand, is faced with portents of destruction before which it feels helpless, and is unable to communicate between man and his fellowman on any responsible level. Prof. Sydney E. Ahlstrom in his analysis of the "Present-Day Revival" summarizes:

. . . the post war American situation—its affluent society, its lonely crowds of gray-flanneled organization men, its vast numbers of upward-mobile status-seekers, rootless and insecure, its trembling awareness of hydrogen bombs, fall-out, and the fact that a blow at the enemy would be suicide—all this has created religious needs both shallow and deep.¹¹

THE WORD

Aware, therefore, of some of the unique problems of the American churches in worship, we wish to be even more aware of the continuity of the Christian heritage, that we be faithful to the gospel. Forms of worship of the Third and Fourth Centuries may be examined with profit. In those centuries some common practices in worship by nearly all of the congregations could be noted; the simplicity of the early church was retained. The first section was:

The Liturgy of the Word:

Lections: Law, Prophets, Epistles, Acts, Gospels, Letters
from Bishops

Psalms sung by cantors between the lections

Alleluias

Sermon or sermons

Deacon's litany for catechumens (those preparing for decision)

Dismissal of all but the faithful (what the Scottish church later called "fencing the Table")¹²

¹⁰ Theodore A. Gill, "Memo," *The Pulpit*, June 1959, p. 3.

¹¹ Ahlstrom, *op. cit.*

¹² Maxwell, *op. cit.*, p. 17.

We note here the strong doctrine of the Word of God. The Scriptures *per se* are never identified as being *exclusively* the Word. But the Bible is uniquely the written word. Along with it are the non-biblical readings, Litany, and the Sermon, which is the Proclamation of God's Word.

Medieval Worship corrupted the Liturgy of the Word by maintaining the readings in Latin, mainly unfamiliar to the laity; increasingly even the Scriptures in Latin were abbreviated; the sermon was often shortened into a brief homily, with no attempt to interpret the Word of God *in a language and idiom* which the people could understand. Both Luther and Calvin sought to restore the Liturgy of the Word through the fullest possible *participation of the congregation*. Thus the entire service was in the vernacular: the music was restored to the people, with the congregation joining in the hymns or (as with Calvin) the Psalms. The Scriptures were read in the common tongue, Calvin emphasizing their importance by having the people stand. Both Luther and Calvin restored the sermon to a central role as a place where the Word was proclaimed.

What the American Reformed Churches have tended to do to this Liturgy of the Word is distressingly obvious. The texts of the anthems have often ceased to be biblical, or theologically mature, and often represent sentimental 19th Century Romanticism. Our Hymnals, while vastly improved, are still frequently a century behind our most responsible theology. We often sing the hymns of 19th Century Pietistic Orthodoxy, with its inadequate eschatology. (Note the last verse!) We still include hymns of Rationalistic Liberalism (Joseph Addison's "The Spacious Firmament"). We still use social hymns depicting the struggling pre-World War I Labor Movement. (Who of us has not been embarrassed in attempting to find a Labor Day Hymn that speaks to the sin of Labor as well as to the sin of Capital?) The Responsive Reading, when used, restricts us to a pre-Christian writing from a section of the Bible which the early church sang, but never used as Scripture. In few churches is a full chapter of any part of the Bible used, and seldom is there both an Old Testament and a New Testament reading, or a reading from both Epistle and Gospel. And, since Reformed Churches almost totally ignore a lectionary, significant portions of biblical truth are never heard in worship. Even the most militant Reformed churchman must admit with sorrow that Evangelical Protestants who affirm their faith in biblical terms, do not treat the written Word with any real seriousness in worship. Furthermore, we of the "free" churches must confess what is pain-

ful for us to admit, that through the years the American congregations that are exposed to the most thorough and comprehensive reading of the written Word are the Lutheran and Episcopal.

THE LORD'S SUPPER

The *second* part of the worship used in the Third and Fourth Centuries by the church was *The Liturgy of the Upper Room*.

Deacon's litany for the faithful

Kiss of Peace

Offertory: Collection of alms

Presentation of Communion elements

Preparation of Communion elements

Sursum Corda ("Lift up your hearts")

Consecration Prayer:

Preface: Thanksgiving and Adoration for our Creation

Sanctus ("Holy, Holy, Holy, Lord God Almighty")

Thanksgiving for Redemption

Words of Institution

Memorial of Christ's Passion (later called "Anamnesis")

Consecration of bread and wine (later called "Epiclesis")

Great Intercession for living and dead

followed by Lord's Prayer

Fraction (the minister breaking bread and pouring out wine)

Elevation (presentation of elements to God)

Communion by all of both elements (During communion

Psalms 43 and 34 sung by Cantors)

Post-communion Thanksgiving

Deacon's Litany and minister's brief Intercessory Prayer

Reservation of bread only for sick and absent

Dismissal¹³

This Sacrament was observed for all the "Faithful" each Lord's Day. But Medieval Christendom, as in the case of the Liturgy of the Word, began to corrupt this segment of worship. Gradually the Lord's Supper was restricted to three observances a year: Christmas, Easter and Pentecost. After 1115 it was limited exclusively to Easter. The cup was given only to the clergy. Thus the layman was reduced to a spectator. The full involvement of the man of faith in this observance commanded by his Lord was denied him.

In the 16th Century Reformation both Luther and Calvin sought to restore the Sacrament of Communion to the Laity and

¹³ *Ibid.*

to make the observance of Communion frequent. Luther at first (1520) urged daily Communion, but later changed his emphasis to a weekly observance. Calvin was no less explicit: "This custom that enjoins that men should only communicate once a year is certainly an invention of the devil. The Lord's Supper should be celebrated in the Christian congregation at least once a week at the very least."¹⁴ But we know that Calvin's ideal was never realized in Geneva. The city officials opposed it. To affirm the principle, however, Calvin established a plan by which the Lord's Supper was available in one of the Geneva churches each Lord's Day, although in any given parish five or six Sundays might separate observances.

American churches have generally ignored our Reformation heritage. With the major exception of the Christian Churches, what the Reformers won for us at so great a price has been discarded. We have returned to practices similar to those of the Medieval Church, with usually a quarterly Communion, or, at most, a monthly observance. Thus, in terms of this sacrament, we are more Roman than Reformed. As one contemporary puts it, "Never have so many babies been thrown out with so little bath water."

THE ORDER OF WORSHIP

We have seen a few of the ways by which the American Reformed Churches have corrupted both the Word of God and the Lord's Supper in worship. But we now approach another perversion of our Reformation heritage. In English Anglicanism of the 18th Century, the clergy noted that the people were absenting themselves from the central service of Morning Prayer, which included both Liturgy of Word and Sacrament. Motivated, therefore, by prudence, and by a desire to popularize worship, the clergy took over the daily Office of Matins, a brief service prepared for the man on his way to work during the week day. To this abbreviated service the clergy added a sermon, which resulted in the central Sunday service of Morning Prayer. The basic full service, containing both Word and Sacrament, was relegated to an early Sunday hour. This Service received modest participation in both England and in the United States. Thus, the truncated Anglican service has become the standard Anglican Service.¹⁵ Since Puri-

¹⁴ Quoted in Paul Roundtree Clifford, "The Structure and Ordering of Baptist Worship," *Foundations*, Vol. III, Oct. 1960, p. 359.

¹⁵ Raymond Abba, *Principles of Christian Worship* (New York: Oxford, 1957), p. 35. Also, Maxwell, *op. cit.*, pp. 166, 167.

tanism, in both its Separatist and its non-Separatist origins, came out of Anglicanism; since basic Baptist origins were in English non-conformity; since Methodism came out of English Anglicanism; and since much Presbyterianism came by way of Scotland and Northern Ireland, where Anglican influence, even though resisted, was strong—the basic Order of Worship of American Reformed Churches reflects this basic structural perversion of historic Christian worship.

In light of the above, it is a humiliating experience for the American “Free” churchman to examine the Order of Worship which his parish uses. Usually, despite differences with other congregations, it reflects this Anglican Matin Service, with a sermon added. There is no adequate use of the Word of God in the early part of the Service, and the Sacrament has been omitted. Is it any wonder, then, that many of our lay people, not understanding *what* has happened, but having an inadequate understanding of both the Word and Sacrament, regard all that comes before the sermon as “preliminaries”?

The basic difference, therefore, between the Reformed Service and the Episcopal Service is that for the Episcopalian the sermon is epilogue to the Office of Prayer, while for the Reformed Church the Office of Prayer is merely preliminary to the heart of the Service: the sermon. The crucial question is: shall American Protestantism in its “free church” worship continue to be more Anglican than “free”? And a distorted Anglicanism at that! *Nothing is more ironic than that the most anti-liturgical churches in the United States are unconsciously copying the least Protestant of the liturgical churches.*¹⁶

TOWARD A POSSIBLE RESOLUTION

In this article, only five explicit problems have been noted: the inadequacy of clerical training in worship; the paucity, therefore, of lay understanding of Reformation meanings in worship; some distinctive problems in worship of the American churches; the neglect of both Word and Sacrament; and the corruption of the historic Order of Worship. These are very deep-seated problems in the culture of the American churches. They will not be resolved abruptly. Nor should panaceas be adopted hastily. We are dealing with powerful emotional loyalties in us all, valid or invalid. It is quite possible, as we frequently see in our history, to attempt that which is theologically “correct” by ill-advised methods. But

¹⁶ Clifford, *op. cit.*, p. 359.

we do not conceive of the situation as hopeless, for there are eminently sound lines upon which we can proceed.

In terms of the first three problems, definite progress in the right direction can be reported. The theological schools of the Reformed heritage, partly because of the influence of biblical theology, and partly because of the ecumenical movement, have begun to give Worship a much more significant place in the curriculum. Within a generation this will reflect itself in a better informed laity. While American Church History and American Christian Thought still lag in our theological curricula, there is sufficient scholarly progress and publication to encourage us in exploring the strengths and weaknesses of our own American heritage.¹⁷

With respect to the last two problems, the following are suggestions as to what is possible immediately as well as ultimately. Any responsible minister who takes seriously the Reformation doctrine of the Word of God can strengthen the worship service (even with an inadequate Order of Worship) as to that Word. When a larger place is given to the selection and the clear and impelling reading of the Scriptures; when the choice of the *text* of both hymn and anthem involves sound theological content, as well as appropriate musical setting; when the prayers, calls to worship, and litanies used are valid expressions of the gospel, then the Word of God can be magnified.

The restoration of the Word in preaching is occurring all about us. "The most revolutionary trend in contemporary theology," writes Herbert H. Farmer, "is the rediscovery of the significance of preaching."¹⁸ Think of the galaxy of first-rate theologians who have occupied themselves (at least in some of their books) with preaching as the proclamation of the Word of God: P. T. Forsyth, Karl Barth, Emil Brunner, Herbert Farmer, Reinhold Niebuhr, Paul Tillich, and now Rudolf Bultmann. Although Barth has moved beyond the extreme emphasis upon God's transcendence which characterized his *Word of God and the Word of Man*, his basic interpretation of preaching in that early volume is still shatteringly relevant:

If he [the minister] answers the *people's question* but answers it as a man who has himself been *questioned by God*, than he speaks—the word of God; and this is what the people seek in him and what God has commissioned him to speak. For being

¹⁷ H. Sheldon Smith, Robert T. Handy and Lefferts A. Loetscher, *American Christianity*, Vol. I (New York: Scribners, 1960).

¹⁸ Herbert H. Farmer, *The Servant of the Word* (London: Nisbet, 1953), p. 9.

truly questioned by God and truly questioning about God, he will know God's answer and so be able to give it to the people, who with *their* question want God's answer, even when they do not realize it. When he does do *that*, what event in the world is more momentous and decisive than Christian preaching?¹⁹

As to the restoration of a more adequate place for the Lord's Supper in American Worship, let us commend the Christian Churches for making the Sacrament central in its heritage. It is doubtful if the majority of the Reformed Churches are ready for the practice of the early church and for the desire of Calvin: the Lord's Supper each Sunday. Perhaps there are theological, psychological, and functional reasons why such an observance would, at the present moment, bring more loss than gain. But could the frequency of the sacrament be increased? Could those churches observing Quarterly Communion have the Lord's Supper once in six weeks? Could not those observing Monthly Communion meet about the Lord's Table every other Sunday? In some churches where there are multiple worship services—happily an increasing custom—could not one of these include the sacrament?

Since Protestants have always emphasized the validity of consecrated material as symbol, but nevertheless have believed that the real presence of the Living Christ is possible through the Holy Spirit whenever men gather in worship, cannot worship, therefore, be sacramental even when the symbols of bread and wine are not present? Calvin used the full service, including the Liturgy of the Sacrament, substituting an Intercessory Prayer for the bread and wine.²⁰ P. T. Forsyth believed that preaching, if done in faith on the part of both preacher and hearer, may possess a sacramental quality. "In true preaching," he said, "as in a true sacrament, more is done than said."²¹ We Protestants believe that a sacrament is an outward and visible sign of an inward and spiritual grace. And, while we believe that bread and wine are the unique outward symbols (along with water in Baptism) given by our Lord, they are not the only outward symbols. Words used in prayer, a hymn that speaks the Word of God in which all unite, a sermon preached and received in faith—all these, by the grace of God, may have all the objectivity of the sacramental. Thus Calvinists have often had a "dry communion" when prevented

¹⁹ Karl Barth, *The Word of God and the Word of Man* (New York: Harper, 1957), p. 123.

²⁰ Maxwell, *op. cit.*, p. 111.

²¹ P. T. Forsyth, *Positive Preaching and the Modern Mind* (New York: Geo. H. Doran, 1908), pp. 80-82.

from using the bread and wine. While acknowledging that this has never been the "more excellent way," no real Protestant is ever dependent upon external form or symbol for authentic worship, lest he fall into the danger of idolatry. Though no externals are ever absolutized, the Protestant does remember that, since we are frail finite human beings, external symbols *may* be of visual help in showing forth the Lord's death.

Though there has been and always will be variety in our forms of worship, there has been a consistent unity in the significance of the office of worship among Christians. We began by looking at Jonathan Edwards, "earnestly intent on . . . worship." No man could have differed more from Edwards theologically than the 19th Century Transcendentalist Ralph Waldo Emerson. Yet the Unitarian Emerson was equally appreciative of what may happen when men gather in God's name:

And what greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honor. Society lives to trifles, and when men die we do not mention them.²²

²² Ralph Waldo Emerson, "The Harvard Divinity School Address" (Boston: American Unitarian Association, 1958), p. 17.

Fosdick as a Preacher*

EDMUND H. LINN

"I would never think of speaking," Harry Emerson Fosdick said on one occasion, "without in some way, ordering my thoughts."¹ An examination of his published sermons shows that he consistently arranged his ideas with great care.

The primary basis of organization for Fosdick was the needs of his congregation. Sermon materials were not to be ordered according to some pre-conceived plan but to meet some vital concern of the sermon's hearers. He thought first about people (objects) and then about ideas (subjects). The controlling purpose and the plan of a particular message grew out of his consideration of a specific listener's problem. The entire sermon was organized around a constructive attempt to meet a personal need.

After Fosdick had selected the definite problem that he proposed to deal with the following Sunday, he would then determine the precise goal at which he was going to aim. The general purpose of all preaching is to present a Christian truth and to persuade men to accept it, but any given sermon must go beyond that. Each sermon should have a specific purpose. It might be to teach a listener how to use fear constructively,² or what the divinity of Jesus means.³ It might be to convince the hearer that nationalism is Christianity's supreme rival,⁴ or that the means determine the end.⁵ It might be to persuade the auditor to abandon some popular sin,⁶ or to make a definite decision for Christ.⁷ He could not begin a sermon until he saw clearly what he intended to accomplish on Sunday morning. Once his goal was plainly visualized, he thought of the sermon as well on its way. In his judgment,

¹ This quotation, like many other ideas in this study, comes from personal interviews that the author had with Dr. Fosdick.

² *On Being Fit to Live With* (New York: Harper, 1946), p. 125.

³ *Living Under Tension* (New York: Harper, 1941), p. 150.

⁴ *The Hope of the World* (New York: Harper, 1933), p. 156.

⁵ *Living Under Tension*, p. 102.

⁶ *The Secret of Victorious Living* (New York: Harper, 1934), p. 119.

⁷ *What Is Vital in Religion* (New York: Harper, 1955), p. 34.

*Harry Emerson Fosdick is the acknowledged dean of the great preachers of America. He has often been compared with Phillips Brooks and Henry Ward Beecher. His importance has been largely established by thirty-eight years of teaching practical theology at Union Theological Seminary in New York City, by the thirty-one widely circulated books which he has written and by the fifty-seven years he has spent in the Christian ministry—twenty of which found him exerting far-reaching influence as the pastor of the famous Riverside Church in New York City and as a radio preacher on a world-wide network. He will celebrate his 83rd birthday in May of this year.

a primary cause of dull and harmless messages was the preacher's failure to have a target in sight before he began the construction of his sermon.⁸

Having decided upon the specific purpose of a sermon, Dr. Fosdick then looked for some concrete truth whose presentation would achieve that purpose. At this moment the Bible always came to mind. If a single passage presented the heart of the matter, it was explained, not for its own sake, but to drop its relevant truth upon the purpose like a pile-driver. If no single text contained the pertinent truth, he would start with his purpose and use several Scripture passages as they applied.

Dr. Fosdick said that no two of his sermons developed in exactly the same way. Every one of them was different. When all went well, he did not build the structure; it came emerging out of the thought material as though by spontaneous generation. Sometimes the entire organization emerged with striking clarity; sometimes he saw only where to begin, with but a vague notion of the succeeding steps. To put the matter another way, sometimes he started with the central idea, sometimes with the beginning, sometimes with an illustration, and sometimes with the ending. Once in a great while he saw the whole sermon before he began to write, but generally it took shape slowly. Some sermons, therefore, were fully outlined before he started to write. On others, he began writing and felt his way, stage by stage, until the structure became clear. He said that he was never able, as was Phillips Brooks, to write an entire sermon in a single morning.

The organization of a sermon for Dr. Fosdick was part of the creative process. In spite of the fact that no two sermons were exactly alike in their development, certain steps can be distinguished. (1) He chose a particular listener with a specific problem. (2) He defined the precise purpose which focused on the problem. (3) He picked some truth, preferably biblical, relevant to the accomplishment of that purpose. (4) He practiced "free association" of ideas around his purpose (object) and subject (truth). At this stage, he did not consider the organization of the sermon, how it would begin or end. He gave his mind complete freedom to pick up anything that came within range of the matter before him. Any suggestion that came was accepted without regard for logical

⁸ "What Is the Matter With Preaching?" *Harper's* CXLII (July 1928), pp. 133-144. Also "Animated Conversation," *If I Had Only One Sermon to Prepare*, ed. Joseph Fort Newton (New York: Harper, 1932), pp. 109-113.

continuity. Vague notions were not labored. Precise thoughts were welcomed. Sometimes this process went on for hours, with one idea stimulating another and all of them appearing as a disorganized jumble. (5) He jotted down the thoughts collected in whatever order they happened to come. (6) He framed a tentative central theme. (7) He asked such vital questions of his central theme as:

- (a) What have I ever read in general literature—biography, history, novels, poetry—that throws light upon my theme?
- (b) What have I ever run upon in personal counseling that illustrates the human need with which I am dealing and the resources to meet it?
- (c) Where, beyond the passages I have already thought of, does the Bible—that vast storehouse of experience—illumine the sermon's problem and the way to treat it?
- (d) What in my own personal experience has this theme intimately meant to me, and what honest-to-goodness! does it really mean now in my own life?⁹

At another period he asked the following questions of his theme:

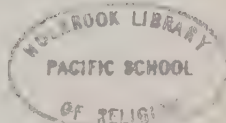
- (a) Is the major idea true?
- (b) Is the major idea true according to human experience and history?
- (c) Is the major idea true according to the Bible and the best of religious experience?
- (d) What does the major idea mean to the contemporary world?
- (e) What does the major idea mean to this particular congregation?
- (f) What does the major idea mean to me?¹⁰

(8) He wrote the opening section. (9) He phrased the specific purpose and the central idea to achieve it. (10) He filled in the main points. (11) He wrote the sermon in full. (12) He revised the manuscript carefully. (The fact must be underscored that these steps overlapped and that Dr. Fosdick never held rigidly to them. His approach was always experimental.)

When organizing a sermon, Dr. Fosdick thought of the whole message rather than of the three divisions—introduction, body, and conclusion. Such divisions seemed artificial to him, and he rarely prepared each one individually. Even so, a beginning, a development, and an ending can be found in most of his sermons.

⁹ "How I Prepare My Sermons," *The Quarterly Journal of Speech*, XL (February, 1954), p. 51.

¹⁰ Letter to the author, April 15, 1951.



Since the ordinary introduction wasted the hearer's time, Dr. Fosdick believed that it should be eliminated. If a sermon had an introduction, he said that it ought to be relevant and brief. He tried, therefore, to construct sermons with short introductions, or none at all.

In examining his sermons, however, a reader will usually find several pages of material before coming upon the customary cue to the body, "In the first place." Apparently Dr. Fosdick considered this material the opening section of the body of a sermon rather than an introduction. Because this section fulfilled the essential purposes of an effective introduction according to present-day speech authorities, that is what it will be called. It averaged about one-fourth of the total length of a sermon.

Assuming that the opening sections of his sermons are introductions, what significant purposes did Dr. Fosdick achieve by them?

First, the introduction stated real problems in the lives of his hearers. The means by which Dr. Fosdick expressed these problems were arresting and varied. He often started with a direct statement in his first sentence, such as, "One of the most disastrous evils that can befall religion is to have the best moral conscience of its generation get ahead of it."¹¹ Sometimes he opened the sermon with a brief story, which might be from a biography, a newspaper, the Bible, letters, or his counseling experiences. The following is an instance:

Sometime since in a personal consultation I faced a young woman about to go over to the Roman Catholic Church. Reared in a liberal Protestant home, with a good mind and an excellent education, the reasons she gave for turning to the Roman communion were important. She had always had a religion, she said, which belonged to her—her private possession. Now, however, she needed a religion that possessed her.¹²

Frequently Dr. Fosdick introduced sermons and problems through the use of appropriate quotations. The quotations, like his stories, came from various sources. An indirect quotation from contemporary life with the problem implicit opened "The Hope of the World in Its Minorities":

One of the most arresting statements recently made by a public man was made by Mr. Einstein when he said that if two per cent of our population should take a personal stand

¹¹ *Successful Christian Living* (New York: Harper, 1937), p. 97.

¹² *What Is Vital in Religion*, p. 55.

against the sanction and support of another war, that would end war.¹³

Most of the time, however, the initial quotation was drawn from the Bible—the Psalmists, Prophets, Paul, or Jesus. A direct quotation from Jesus launched “Keeping Faith in Persuasion in a World of Coercion”:

John’s Gospel in its twelfth chapter reports that Jesus said about his crucifixion, “I, if I be lifted up from the earth, will draw all men unto me.” The Master, that is, trusted his cause to the power of persuasion.¹⁴

There were also times when the beginning was varied by putting the problem in the form of a challenging question: “Jesus faced his disciples with a question which in these days of social unrest and reconstruction ought to disturb our consciences: ‘What do ye more than others?’”¹⁵ Occasionally the introductions contained references to special occasions, such as Memorial Day, Thanksgiving, Easter, Christmas, and World Communion Sunday: “This is World Communion Sunday and countless Christians around the planet will meet at the Lord’s Table today to express their gratitude to Christ.”¹⁶ References by Fosdick to himself, as speaker, were infrequent.

When stating a problem, Dr. Fosdick always related it to his hearers. Most of the time he did this by direct references: “We may be sure that every one here, one way or another, faces the problem of fear.”¹⁷ He usually went beyond direct reference, however, and also tied the problem to the common experiences, beliefs, goals, interests, needs and perplexities of his listeners: “This sermon springs from endless inquiries sent me by radio listeners. They want to know what the ‘divinity’ or ‘deity’ of Jesus means.”¹⁸ From the outset, he constantly tried to make his auditors think he was “bowling down their alley.”

The second purpose which Dr. Fosdick accomplished by the introductions to his sermons was to stress the importance of the problem. Ordinarily the significance of the problem was evident as soon as it was stated. When it was not obvious, his customary means of emphasizing the importance of the problem was to show how it concerned nearly everyone and most of the major areas of life:

¹³ *The Hope of the World*, p. 1.

¹⁴ *A Great Time to Be Alive* (New York: Harper, 1944), p. 181.

¹⁵ *Successful Christian Living*, p. 108.

¹⁶ *On Being Fit to Live With*, p. 108.

¹⁷ *The Hope of the World*, p. 59.

¹⁸ *Living Under Tension*, p. 150.

But even a moment's serious reflection indicates that giving the Highest a hearing is about as important an event as ever happens in human life. The turning points in scientific progress have been associated with it. . . . Even more obviously is this experience associated with the turning points of man's spiritual progress. . . . Of all of us in this audience it is true that sometime or other, in a way large or small, we have had a spiritual disaster . . . we know that it need never have happened if we had listened to an inner voice.¹⁹

By the introductions to his sermons, Dr. Fosdick fulfilled a third purpose. They helped him to relate the problems to life as presented in the Bible. Many of his sermons began with a Biblical reference (an expository statement, a story, a question, or a text), which often stated the problem under consideration. When he did not begin with a reference from the Bible, he generally related the problem to the Bible later in the introduction with a "delayed" text. In his sermon, "Starting with Trouble and Ending with Hope," the Biblical text appeared one page after the opening.²⁰

The introductions of Dr. Fosdick's sermons usually achieved a fourth purpose. They clearly stated a major truth (central idea, controlling theme). The form of the major truth and the place where it was set forth varied considerably with each sermon. In his "The Church Must Go Beyond Modernism," the first sentence expressed the major truth: "If we are successfully to maintain the thesis that the church must go beyond modernism, we must start by seeing that the church had to go as far as modernism."²¹ In "The Ethical Foundations of Prosperity" the big truth was presented near the middle of the introduction,²² while in "The Field Is the World" it appeared at the end.²³ Occasionally the central idea was stated both at the beginning and the end of the sermon, as in "The Secret of Victorious Living."²⁴

Once in a while Dr. Fosdick used part of the introduction to explain the nature and history of the problem, as in "The Contemporary Prevalence of Polytheism,"²⁵ or to explain the theme. The more controversial the theme, the more material he seemed to use to establish it before developing his main points. For instance,

¹⁹ *Successful Christian Living*, pp. 241-242.

²⁰ *A Great Time to Be Alive*, p. 117.

²¹ *Successful Christian Living*, p. 153.

²² *The Power to See It Through* (New York: Harper, 1935), p. 106.

²³ *A Great Time to Be Alive*, p. 32.

²⁴ *The Secret of Victorious Living*, pp. 1 and 10.

²⁵ *Successful Christian Living*, p. 56.

in the message, "On Believing in Miracles,"²⁶ the opening section was about four pages long, while in "The Free Spirit Confronts the World's Coercion" the remarks about the theme occupied less than half a page.²⁷

Dr. Fosdick maintained that the primary objective of adequate organization was to make the ideas clear to the listeners. In what ways did he organize his sermons, especially their body, to achieve clarity?

(1) He used a meaningful sermon title. The big truth, central idea or controlling theme was often expressed in such titles as "Christ Himself Is Christianity,"²⁸ and "Loyalty, the Basic Condition of Liberty."²⁹ If not the big truth, then the nature of the discussion was plainly indicated in the titles of many sermons, e.g. "When Prayer Means Power,"³⁰ "Six Ways to Tell Right From Wrong,"³¹ and "Christianity's Stake in the Social Situation."³²

(2) He presented only one big truth (central idea, theme). The big truth became the center around which all other material in the message was organized. The most common method of handling the major truth was to express it in the introduction and then to repeat it several times at crucial places throughout the message, either in the same words each time or rephrased in words that retained the basic theme. For example, the chief idea "The Means Determine the End" was reiterated eight times throughout a message with the same title.³³ In a large number of sermons the central idea was stated at the beginning, at the end or start of each major point, and near or within the conclusion, as well as at other less significant places. These well-placed repetitions contributed much, not only to the clarity of his sermons, but also to their unity and forcefulness.

(3) He related the big truth of a sermon closely to the specific purpose. These two elements of organization were similar but not identical. The major truth was always expressed in terms of the sermon, while the specific purpose was stated in terms of the hearers. For instance, in the message "The Essential Elements in a Vital Christian Experience," the chief truth was plainly im-

²⁶ *A Great Time to Be Alive*, pp. 124-128.

²⁷ *Living Under Tension*, p. 132.

²⁸ *A Great Time to Be Alive*, p. 134.

²⁹ *On Being Fit to Live With*, p. 185.

³⁰ *Living Under Tension*, p. 71.

³¹ *The Hope of the World*, p. 126.

³² *Ibid.*, p. 21.

³³ *Living Under Tension*, pp. 102-111.

plied in the title. Here the specific purpose of the message is to teach the hearers the essential elements in a vital Christian experience.³⁴

(4) He clearly related the big truth or central idea to the main supporting points. Usually the relationship was obvious, as in "Making the Best of a Bad Mess." His implied big truth stood out: It is possible to make the best of a bad mess. The main supporting points were these: (a) By creating happiness in it; (b) by applying the spirit of Jesus to it; (c) by trusting the power of God to see you through it.³⁵

Ordinarily Dr. Fosdick related the big truth to the main supporting points by stating them together, as in "The Christian Outlook on Life." In this message he said, "Again, genuine Christianity changes a man's outlook [big truth] not simply on a detail like money but on the universe as a whole³⁶ [second main supporting point]."

(5) He marked the main supporting points with signposts, e.g. "in the first place," "for one thing," "consider again," "and still another." Observe the signposts in his sermon entitled, "The Church Must Go Beyond Modernism":

In the first place, modernism has been excessively preoccupied with intellectualism. . . . In the second place, not only has modernism been thus predominantly intellectualistic and therefore, partial, but, . . . In the third place, modernism has even watered down and thinned out the central message and distinctive truth of religion, the reality of God . . . Finally, modernism has too commonly lost its ethical standing ground and its power of moral attack.³⁷

(6) He usually stated the main supporting points in parallel form. Sometimes the form of the points was the same, except for the added thought. At other times the form of the points was only similar. In his sermon called "Six Ways to Tell Right from Wrong," the parallelism was exact.

In the first place, if a man is perplexed about a question of right and wrong, he might well submit it to the test of common sense . . . In the second place, if a man is perplexed about a question of right and wrong, he might well submit to the test of sportsmanship . . . In the third place, if a man is perplexed about a question of right and wrong, he might well submit it to the test of his best self . . . In the fourth place, if a man is

³⁴ *Ibid.*, p. 181.

³⁵ *The Hope of the World*, p. 117.

³⁶ *What Is Vital in Religion*, p. 105.

³⁷ *Successful Christian Living*, pp. 156-161.

perplexed about a question of right and wrong, he might well submit it to the test of publicity . . . In the fifth place, if a man is perplexed about a question of right and wrong, he might well submit it to the test of his most admired personality . . . In the sixth place, if a man is perplexed about a question of right and wrong, he might well submit it to the test of foresight.³⁸

Such parallelism and repetition caused the main supporting points to stand out clearly, emphasized them, made them memorable, and added the quality of progression to the sermon.

It was not unusual for Dr. Fosdick to mark the minor as well as the main points in a sermon with signposts, but for the most part the former were much less conspicuous. Even so they were often marked by a phrase such as "Here, then," or a word such as "further." Dr. Fosdick was usually careful not to confuse his listeners by using the same kind of signpost to mark a minor point as he had employed to designate a main one. In his message "When Life Goes All to Pieces," the main points were marked with the phrase "Carry this truth out . . .," while the minor points were tagged with numbers, "First . . . Second . . . Third."³⁹

(7) He employed many clear transitions. Dr. Fosdick believed that transitions are as indispensable in building a sermon as directional signals are in driving a car. If a message is to be heard, understood, and remembered by the hearers, the development must be logical enough to make sense. He used careful transitions, therefore, to relate the big truth or central idea to the main points and the main points to the minor points. These transitions included signposts, but also more.

There were transitional sentences. They usually united the major divisions of the message—the introduction, body (main points) and conclusion. Ordinarily the basic transitional sentences were placed at the end of the introduction or the beginning of the body, at the beginning of each main point, and at the start of the conclusion.

When a transitional sentence occurred at the end of an introduction, it seldom enumerated the main points which followed. To preview the main points in a message before developing them, according to Dr. Fosdick, often ruins interest and climax by giving the sermon away before it is preached.

When a transitional sentence began the body of one of Fosdick's sermons, it not only united the introduction and the body,

³⁸ *The Hope of the World*, pp. 126-135.

³⁹ *The Power to See It Through*, pp. 33-41.

but it also plainly indicated the general direction of the sermon's development. In his "Righteousness First," he said,

On this Sunday, therefore, full of concern for, and loyalty to, our nation, I speak to you about some things we want that we will never get except by the route the Master pointed out: righteousness first.⁴⁰

The significance of such a transitional sentence was often increased by the fact that it included the big truth, as in this case: "We will never get what we want unless we seek righteousness first."

The transitional sentences, which commonly stated each main point and began its development, not only related the main points to each other by implication and the body to the introduction, but also united the main points to the big truth or central idea. In his sermon entitled "A Religion to Support Democracy," for instance, the transitional sentence which connected the introduction and the body stated the big truth and indicated the direction the development would take as follows: "What kind of religion ought ours to be if it is to support a government of, by and for the people?" The transitional sentences which stated each main point, began its treatment, related the main points to each other and the body to the introduction by implication, and united the main points to the big truth or central idea were expressed in this manner:

In the first place, obviously it must be a religion that dignifies personality . . . In the second place, the kind of religion that will support government of, by and for the people is one that recognizes a higher loyalty than the state . . . In the third place, the kind of religion that will support the democratic faith and practice must genuinely care not only for the liberty but for the equality and fraternity of the people . . . Finally, the kind of religion that will support government of, by and for the people must create responsible personal character in the individual citizens.⁴¹

Frequently the transitional sentences which followed the first or second main point of the body were internal summaries, containing both a review of the previous point or points and a preview of the point next to be developed. For instance, as Dr. Fosdick ended his third main point and began his fourth main point in "A Great Year for Easter," he said, "Come further now [signpost] and see that Easter is an affirmation [big truth] not only about the universe (Main Point I), and about God [Main Point II] and the

⁴⁰ *A Great Time to Be Alive*, p. 23.

⁴¹ *What Is Vital in Religion*, pp. 200-208.

meaning of man's spiritual life [Main Point III], but about every one of us [Main Point IV]."⁴²

It was not unusual for Dr. Fosdick to increase the organizational clarity of his sermons still more by marking the heart and the conclusion of them with a variety of transitional sentences, such as "This, then, is the conclusion of the matter . . .", "Here, then is the gist of the matter."⁴³

Most of the time Fosdick made the structure of his messages clear by transitional phrases as well as by sentences. Ordinarily these phrases served as signposts, plainly marking the main supporting points and the chief movements in the development of a sermon. His transitional phrases, like his transitional sentences, were not only numerous but widely varied in kind and form. He used them to indicate addition: "consider again," "let us go further"; to point out contrast: "over against," "on the other side"; to mark exemplification: "to be sure," "of course"; to suggest alternation: "on the one hand," "not only"; to pinpoint result: "the consequence is," "the results are." Often Dr. Fosdick's transition was simply a word. Words such as "again" indicated addition, "yet" suggested contrast, "or" pointed to alternation, "namely" marked exemplification, "since" labeled cause, and "thus" designated result. For the most part, the major sections of his sermons were connected by transitional sentences, while the minor divisions were united by a transitional phrase or a word.

(8). He constructed "unit" paragraphs. Dr. Fosdick thought that each paragraph in a sermon should be complete in itself. It ought to have a beginning, a middle, and an end. It must be well-organized—coherent, unified, and finished so that it helped the hearers to understand and to remember the ideas. He attempted, therefore, to build a paragraph in such a way that it would be meaningful to the listener if he heard it and nothing else. Usually, his main points and minor points served both as subject heads and as the topic sentences upon which he constructed his paragraphs. Many examples could be given, but one from his sermon entitled "Spiritual Foundations for a Better World" will suffice:

If the better world we want must be built on humility and penitence, on intelligent goodwill and magnanimity, it certainly must be built on faith and courage. Skepticism and cynicism will not sustain it. We naturally center our attention today on the political conditions of peace, but when a man like Professor MacIver of Columbia University writes a book about

⁴² *Living Under Tension*, p. 251.

⁴³ *Ibid.*, p. 212; *A Great Time to Be Alive*, p. 83.

the matter, although politics lies within his specialty, he stresses what he calls the psychological conditions of peace. These are certainly in part the church's business, and how immeasurably important they are! They are the basis of the whole affair.⁴⁴

Dr. Fosdick's over-all approach to the development of his ideas was usually deductive. His thought moved from the general to the specific. Ordinarily he began, as we have seen, with a statement of his big truth (central idea, controlling theme). The big truth was always expressed within the introduction, usually near the end. This was followed by the presentation and elaboration of each one of his main supporting points, one at the beginning of the body of the sermon and the others distributed throughout it. The main points were expressed in the form of propositions which were more specific than his big truth. Each main point was frequently supported by minor points more specific than the main point. Just as the main points undergirded the big truth, so the minor points held up the main points. Notice a part of this deductive development as it appears in his sermon called "The Christian Outlook on Life."⁴⁵

Big Truth: Christianity changes our outlook on life, because

I. Christianity changes our outlook on money: because

- A. Christianity teaches us that our life does not consist of possessions;
- B. Christianity teaches us that money is only a means to an end;
- C. Christianity teaches us that money must not be our God.

II. Christianity changes our outlook on the family.

According to Dr. Fosdick, there are at least three ways to organize a sermon: (1) As a box. Just as the boards are nailed on a box one by one, so the points of a sermon can be enumerated one by one. His message entitled "Six Ways in Which the Modern Man Can Pray" illustrates this type:

Consider, then, six ways of praying that bring to life deepness of earth and strong rootage—all possible to an intelligent modern man who believes in God at all, and in this difficult time especially and desperately needed. First, the prayer of interior relaxation and serenity . . . In the second place, the prayer of affirmation . . . In the third place, the prayer of spiritual companionship . . . In the fourth place, the prayer of

⁴⁴ *A Great Time to Be Alive*, p. 49.

⁴⁵ *What Is Vital in Religion*, p. 100.

moral conflict . . . In the fifth place, the prayer of strong desire . . . In the sixth place, the prayer of released power.⁴⁶

(2) As a tree. Just as the smaller branches grow out of the trunk of a tree, so the main points of a sermon should develop out of the big truth. The "tree-like" structure may be the form of his message "On Seeming as Christian as We Are":

In this generation, then, with our reluctance and chariness about religious profession and pretension, there must be a lesson here for some of us—Let your light shine. For one thing there surely is something to be said for people who succeed in publishing their light rather than their darkness, their faith rather than fear, their courage not their cowardice, their best not their worst . . . Consider again that not only is this true in general but it applies particularly to religion . . . Consider the force of this, when one stops thinking about what he ought to do and remembers what other folk have done to him . . . Consider once more the essential importance, even from the standpoint of man himself, of this commonly neglected matter of expression—getting out what is in us, so that the world may know it is there . . . Deeper than this, however, is a further matter which we are drilling for now, that what we do not express tends to die and what we do tends to live.⁴⁷

(3) As a river. Just as a river impresses the sight-seer with its one mighty movement and sweeping scenes, so a sermon should stir the listener with one great theme and broad views. The message with "river-like" structure flows along without giving the hearers points sharply marked off from each other. It surges forward, opening up one new vista after another. The preacher's personality provides most of the continuity in the "river" sermon, which is usually less didactic, analytical, and logical, but more autobiographical, meditative, profound, and emotional than other sermon types. Dr. Fosdick said that the "river-like" sermon was the highest form of organization, even though the prevalent pattern of his own messages was either the "box" or the "tree" structure. His message "Every Man's Religion His Own" may exemplify the river pattern.

Let us start by noting that something always does happen to Christianity when it comes into a new life . . . With so much clear, let us pass to a further aspect of the matter. By its essential nature, religion is a kind of experience which, if we possess it at all, must be possessed by each man for himself . . .

⁴⁶ *Successful Christian Living*, pp. 12-23.

⁴⁷ *The Power to See It Through*, pp. 163-168.

Let us press on now from this to a matter immediately suggested by it. In a day of trial and strain it is only that much of the gospel which has become my gospel that can stand the storm of doubt and trouble.⁴⁸

Whatever the external form, Dr. Fosdick always tried to arrange his thoughts in a psychological fashion. He said,

I am not so interested to arrange my thoughts logically as I am to arrange them psychologically. To be sure, there need be no contradiction here: a sermon certainly ought not to be illogical . . . A preacher is not a mere essayist illuminating a subject in a logical fashion. He is after his audience to create a change in them, and therefore, his primary endeavor must be to arrange his thought in a psychological fashion, so that he may start where they are in their thinking, and lead them on from one step to another along an inclined plane that is most natural for their feet to mount . . . This contrast between a merely logical and a vitally psychological arrangement of thought can make or unmake an entire sermon.⁴⁹

The means which Dr. Fosdick employed to give his sermons psychological order were several. As stated earlier, he related his messages to a vital concern of his listeners. In addition, he constantly related this personal problem and the big truth or theme of a message to the various attitudes of his listeners. Occasionally he expressed the main points of a sermon in the form of statements his listeners might make about his big truth:

We shall have a revival of religion [big truth]. Of course, I can imagine objectors who will protest against this statement. Let us consider them. One person for example, may say, There is going to be no revival of religion: no likelihood exists that this generation will ask searching questions about the spiritual ends of life, because we are too satisfied with the enjoyment of these new and fascinating means of living. To this I answer . . . In the second place, I can imagine a man saying . . .⁵⁰

It was also Dr. Fosdick's common practice to express the minor points of a message in terms of individuals who supported the main points by their attitudes. Observe this in a short section from "A Kind of Penitence that Does Some Good":

[Main Point III] If, however, this high use of the sense of shame is going to be effective in our public attitudes, we shall have to start with it in our individual lives, and to that end

⁴⁸ *Ibid.*, pp. 142-151.

⁴⁹ "Animated Conversation," p. 110.

⁵⁰ *The Hope of the World*, p. 42.

consider now how commonly this powerful emotion of self-reproach, personally experienced, serves no good purpose. Who has not met these people I shall now describe. [Minor Points set forth as examples] Here is one man. He has been guilty of moral failure . . . Here is another man . . . Here is another man . . . Here is another man . . .⁵¹

Another means by which Dr. Fosdick appears to have organized his messages psychologically was to associate the sermon problem and big truth continually with the "basic wants" of his hearers. Occasionally his main points took their content and order from some of the fundamental desires of his listeners:

On this Sunday . . . I speak to you of some things we want that we will never get except by the route the Master pointed out: righteousness first: For one thing, we want a *great nation* that will preserve unspoiled and carry to new meaning its heritage of *liberty* and *democracy*. . . . For another thing, we deeply want for ourselves and our children a world where the magnificent new powers that science gives us will be used to create a more *abundant life* and not destroy it. . . . Another thing we want is a world that will not disappoint the hopes of our youth who are pouring out their lives for us.⁵²

At other times, he related his ideas to such deep motives as his listeners' longing for virtue, health, power, greatness, fellowship, prosperity and happiness.

A further means by which Dr. Fosdick gave some of his sermons psychological structure was to present the main point with the greatest amount of emotional appeal last of all. The main ideas of his message "On Finding It Hard to Believe in God" were presented in the following order: (1) No one believes in all of God; (2) Psychologically, everyone has a god; (3) The way of disbelief in God has its difficulties; (4) You want a world where it is easy for children to believe in God.⁵³

One other means increased the psychological form of Dr. Fosdick's messages. He often put an illustration with high "moving power" or emotional appeal near the end of the last point or in the conclusion, as in "Handicapped Lives":

My friend at a mid-western university tells me that in all his years there he never heard such cheering, not even at a football victory, as greeted a crippled boy carried in the arms of his companions across the platform on Commencement Day. Four years before, that boy had answered "Present" at the

⁵¹ *A Great Time to Be Alive*, pp. 85-86.

⁵² *Ibid.*, pp. 23-28.

⁵³ *Successful Christian Living*, p. 33.

first roll call of his class. "Stand up!" said the professor. "I should like to, sir, but I have not been able to stand since I was four years old." But, by being what he was in a difficult situation, that boy made such an impression on the university that, when his companions carried him up for his diploma, the great assemblage broke forth into such cheers as that college generation had not heard before. Never despise your handicaps. They are an opportunity for a kind of spiritual service that lusty Apollos cannot render.⁶⁴

Although most of Dr. Fosdick's sermons were organized psychologically into what he called the "box" or "tree" patterns, many of them could be classified by other forms of structure: chronological, as in "Your Present Is the Past of Your Future";⁶⁵ definitional, as in "What Does the Divinity of Jesus Mean?";⁶⁶ classificational, developmental or procedural, as in "Loyalty, the Basic Condition of Liberty";⁶⁷ and logical, as in "Christianity's Stake in the Social Situation."⁶⁸ Nearly all Dr. Fosdick's sermons might be called problem-solution, topical, and combinational in structural arrangement. His method of organization cut across such traditional types as doctrinal, biblical, and ethical. In fact, as he tried to bring the hearers abundant life, he normally used all types at once.

Dr. Fosdick organized his sermons to give his listeners force as well as clarity and order in thought development. To emphasize his big truth or central idea, he stated it as soon as possible in the sermon—usually within the first two or three paragraphs. He said, Be like a mountain-guide. Say, "There is Mt. Matterhorn." Then show them. Walk around the mountain two or three times making each view more impressive than the one before. Be sure that the progression becomes more dramatic as it moves along until at last, as though really seeking the mountain for the first time in all of its splendor, the sight-seer cries, "My God, Mt. Matterhorn!" Never hold back the major truth to the end. State the case. Then show them. Build surprises, climaxes, and suspense into the sermon which grows as the theme develops. Make the first view slow and long; the second, less lengthy; and the third, the shortest of all."⁶⁹

After expressing the big truth in the opening section or introduction, Dr. Fosdick developed it with the main points of the body

⁶⁴ *The Power to See It Through*, p. 51.

⁶⁵ "The Church Monthly," *The Riverside Church*, Summer, 1946.

⁶⁶ *Living Under Tension*, pp. 151-158.

⁶⁷ *A Great Time to Be Alive*, p. 134.

⁶⁸ *The Hope of the World*, pp. 23-27.

⁶⁹ From an Interview with Dr. Fosdick at The Riverside Church, New York City, January 13, 1950.

of a sermon. The principle of climax determined the order of these main points—climax of emotional appeal and moral impressiveness, rather than climax of idea. He always tried to place the least powerful point first in the body of a sermon and the most powerful point last. For example, in his "The Deathless Hope that Man Cannot Escape," after declaring that we cannot escape the deathless hope [big truth], he arranged his main points in the following climactic order: we cannot escape because of (1) the way we are made; (2) our love for other people; (3) our fellowship with God.⁶⁰

Although Dr. Fosdick emphasized a main point by placing it last, he never consciously stressed a point by assigning more space to it than to the others. He said that the body of a sermon usually should have between one and four major points; not more than four, because too many points confuse the hearers. By assigning to the body all the material following a signpost such as "In the first place," the majority of his sermons have three main points plainly marked, although their number ranges from two to seven.

Of one hundred and eighty published sermons examined, twenty-two seemed to have two points in the body: ninety had three points, thirty-four had four points; ten had five points; three had six points; two had seven points, and nineteen were developed so that the points were not discernible. Examples of each are as follows: a two point sermon, "On Believing in Miracles"⁶¹; a three point sermon, "On Being Strongly Tempted to be Christian"⁶²; a four point sermon, "The Impossibility of Being Irreligious"⁶³; a five point sermon, "How Much Do We Want Peace?"⁶⁴; a six point sermon, "Six Ways In Which Modern Man Can Pray"⁶⁵; a seven point sermon, "Christian Attitudes in Social Reconstruction"⁶⁶; and "On Being Fit to Live With," a sermon in which the points are not evident.⁶⁷

No consistency could be found in the amount of space given to any one point. Sometimes, Dr. Fosdick gave more space to the first point, as in "Life's Forced Decisions"⁶⁸; sometimes more to the

⁶⁰ *A Great Time to Be Alive*, p. 226.

⁶¹ *Ibid.*, p. 124.

⁶² *Ibid.*, p. 107.

⁶³ *On Being Fit to Live With*, p. 79.

⁶⁴ *The Power to See It Through*, p. 115.

⁶⁵ *Successful Christian Living*, p. 12.

⁶⁶ *Ibid.*, 108.

⁶⁷ *On Being Fit to Live With*, p. 1.

⁶⁸ *What Is Vital in Religion*, p. 113.

second, as in "Re-digging Old Wells"⁶⁹; and sometimes more to the third, as in "The Temptation of Maturity."⁷⁰ The space assigned to a point varied from as little as one page to as much as five. At times, without realizing it, Dr. Fosdick seems to have given the most space to the point which required the greatest amount of material to win its acceptance by his hearers, regardless of where that point might come in the body of the sermon—first, second, or third. If an average space allocation had to be estimated, however, it would be about three pages of space for the opening section, or introduction, in which the big truth was set forth, two pages for each of the three points, and one-fourth of a page for the conclusion, as in "Miracles of Character Possible for All."⁷¹

Ordinarily a main point in the structure of a sermon is emphasized by placement (putting it first or last in the body), by space (assigning more space to it than to the other points), or by significance (putting more material which touches the listeners directly into it than into the other points). Even though he was not aware of it, Dr. Fosdick appears often to have added force to a point, especially the third point of a message, by the method called significance. Look at how completely he engaged his listeners in the third point of "No Dry-As-Dust Religion Will Do Now":

With this in mind, let us come to our own selves in these troublous days and emphasize the fact that no other kind of religion except this can meet our present need. So large a company could not be gathered without some here being tempted, as many in our day are tempted, to give up religion and get on without it . . . Surely I am speaking to someone's personal condition here. You, too, are troubled because in this mysterious world so much is dark to you. Sometimes when you hear great faiths announced, great hymns sung, great Scriptures read, you say, I cannot believe that. My friend, on that account do not, I beg of you, shut yourself out of the Christian heritage. Start where you are, my friend, with what you do see: be true to that, and so go on to see more . . .⁷²

Dr. Fosdick used the short conclusions of his sermons to achieve several significant purposes. One purpose was to restate the big truth or central idea. Occasionally, the major truth served as a theme sentence that was repeated in the conclusion, as well as several times throughout the message. Here is such an instance

⁶⁹ *Ibid.*, p. 160.

⁷⁰ *Ibid.*, p. 216.

⁷¹ *Ibid.*, p. 46.

⁷² *A Great Time to Be Alive*, p. 177.

from "The Means Determine the End," where the last part of the conclusion took the form of apostrophe with an address to the soul:

Ah, my soul, look to the road you are walking on! He who picks up one end of a stick picks up the other. He who chooses the beginning of a road chooses the place it leads to. It is the means that determine the end.⁷³

In the conclusion of "Christianity's Stake in the Social Situation," the big truth came out rephrased.⁷⁴ In "When Great Events Make Common Tasks Seem Trivial," it was reflected in a poem.⁷⁵ In "Keeping One's Footing in a Slippery Time," it was mirrored in a short story.⁷⁶ In "Having a Faith That Really Works," it was suggested by a biblical quotation.⁷⁷

A second purpose of his conclusions was to summarize the main points of the sermon. Many messages ended like "The Conquest of Fear":

Well, add up the sum and see what it comes to. Clean life, great faith, love that takes in enemies—the sum of that addition is a fearless soul.⁷⁸

A third purpose was to appeal for the acceptance of his message. Sometimes such an appeal was related to the basic "wants" of his listeners, as in "A Religion That Really Gets Us," where the desire for freedom was a motive for acceptance:

Indeed, I ask you, is the acceptance of these great affirmations of the Christian faith enslaving? Is it not, as Jesus said, the most liberating experience the soul of man can know? Look at what happens to the world when the opposite philosophy is accepted. It is anti-Christ, not Christ, who enslaves men . . . So may the Christian faith come to some life here, saying, "Ye shall know the truth and the truth shall make you free."⁷⁹

The appeal for acceptance was often given in the form of a challenge which urged the hearers to become part of a great and good cause. Dr. Fosdick used this form as the conclusion of his message "When God Becomes Real":

This is the essence of the matter, that there is no religion which amounts to much except that which is to be found in people to whom the Divine is thus real . . . From Gandhi in

⁷³ *Living Under Tension*, p. 111.

⁷⁴ *The Hope of the World*, p. 29.

⁷⁵ *Living Under Tension*, p. 202.

⁷⁶ *The Hope of the World*, p. 86.

⁷⁷ *What Is Vital in Religion*, p. 23.

⁷⁸ *The Hope of the World*, p. 63.

⁷⁹ *What Is Vital in Religion*, p. 64.

India and Kagawa in Japan to men like Phillips Brooks in our own tradition, these have been the flaming souls who amid the dust and ashes of religious conventionality have made religion a living fire. Give us enough people to whom in personal character and social relationships the Divine is real, and we can lift humanity yet out of its slough of despond. Well, what is real to us? For, my friends, nothing beside that can ever be any man's vital religion.⁸⁰

Occasionally, the appeal for acceptance was presented as a visualization of a desirable future which would come to pass if the message was received and put into practice, as in "What About Our Social Pessimism?"⁸¹ In his sermon "The Unknown Soldier," the appeal for acceptance took still another form—that of a strong declaration of his own personal intention and future course of action:

At any rate, I will do the best I can to settle my account with the Unknown Soldier . . . I renounce war and never again, directly or indirectly, will I sanction or support another! O Unknown Soldier, in penitent reparation I make you that pledge.⁸²

Dr. Fosdick appears to have employed the conclusions of his sermons to achieve at least one more purpose. He appealed for action. Ordinarily the action called for was intellectual rather than physical. Consider this ending from "Things That Money Cannot Buy":

Stand for a moment before the cross of Christ! We cannot pay for that, nor for the life that led up to it or the sacrifice that there was consummated. Such a free gift of life moves in the unpurchasable realm. We are the children of such living, its pensioners and beneficiaries, and all our finest benedictions have come thus from lives not for sale. So the whole weight of the gospel presses home our truth. It is a good thing to have money and the things that money can buy, but it is a good thing to check up once in a while and make sure that we have not lost the things that money cannot buy.⁸³

Rarely was the action called for as overt as the plea to join the church in "Despise Ye the Church of God." Here an analogy enhanced the appeal:

And if you must confess that in that real sense you do not desire to live without the church, may I not invite some of

⁸⁰ *Ibid.*, p. 77.

⁸¹ *The Power to See It Through*, p. 227.

⁸² *The Secret of Victorious Living*, p. 97.

⁸³ *What Is Vital in Religion*, p. 176.

you to come into closer cooperation with the Christian fellowship. There are great musical compositions which no artist, however fine, can play alone. No matter how well that first violinist can play, he cannot interpret them alone. It takes an orchestra—the oboes and violas and violins, the flutes and drums and horns—to interpret such great compositions. And Christianity is great. No soloist alone can render it. Ah, you solitary piccolo, trying to render the Overture to Tannhäuser! It cannot be done. But you might help. Even if nobody noticed you, you might help—in the orchestra.⁸⁴

Occasionally the appeal for action was placed within a larger plea for acceptance, as in “Basic Conditions of Spiritual Well-Being.”⁸⁵

To achieve these four purposes, Dr. Fosdick used many types of conclusions. In addition to those already indicated, his endings frequently took the form of one or more questions, as in “The Hope of the World in Its Minorities”:

As for being Christian, I suppose that, reduced to simplest terms, it means answering Christ’s two-worded appeal, “Follow me.” Where do we think it takes a man when he does follow him? Never into a majority. I wonder where you and I are this morning—three measures of meal or leaven?⁸⁶

“A Great Year for Easter” concluded with a reference to the occasion.⁸⁷ A reference to the listeners finished “When Prayer Means Power.”⁸⁸ “What Are You Standing For?” ended with a reference to Fosdick himself.⁸⁹ The conclusion of “What About God?” combined several kinds of material, a reference to the listeners, a quotation, a challenging statement, and a verse from the Bible.

My friends, I have not painted a miniature of God for you to carry home with you today. God, as another said, never sat for his photograph. Distrust anybody who thinks he has a photograph of the Eternal. But the Universal Mind, the Unseen Friend, the Life in whom dwell goodness, beauty, and truth, the Purpose, mightier than man’s purpose, that has laid hold on man—before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou are God.⁹⁰

⁸⁴ *Ibid.*, p. 132.

⁸⁵ *The Power to See It Through*, p. 141.

⁸⁶ *The Hope of the World*, p. 10.

⁸⁷ *Living Under Tension*, p. 253.

⁸⁸ *Ibid.*, p. 81.

⁸⁹ *The Secret of Victorious Living*, p. 223.

⁹⁰ *Ibid.*, p. 157.

What then does a detailed study of the organization of Dr. Fosdick's sermons teach the student of sermon-making? It shows him the supreme qualities of structural clarity, order, and emphasis. It familiarizes him with some of the skillful means which this great preacher employed to achieve those qualities and, through them, the desired response from his hearers. It gives him inspiring insights into the high art and awesome responsibility of preaching the unsearchable riches of Christ.

How Does One Know God?

CHARLES M. BOND

How can I know God? This is one of the most perplexing questions college students raise. Some are discouraged by the difficulty of the problem and easily become agnostic. God must be in some real sense ultimate. "No knowledge of the ultimate is ever possible," so it is claimed, "therefore God cannot be known. Why bother?" Others just as readily try to avoid the difficulty by denying that God exists. These are the professed atheists. They claim to know. The data are in and the evidence is conclusive! God is simply the symbol projected by our own minds because of our human needs. Many take this position, so well stated by Archibald MacLeish in his article on Job in the *Christian Century* of April 8, 1959. Their answer is, "One does not know God because there is no God to know."

It is easy to understand how the agnostic and atheistic convictions arise. We are bombarded with the affirmation that science is the only valid way of knowing, for science deals with facts in such a way as to prove its propositions to be unconditionally true. Science, it is claimed, is able to predict, with slight margins of error, just what will happen in any given controlled situation. This is alleged to be the only really valid knowledge we have. There is no discovery of God here; therefore, there is no God, or there is no way we have to know God. That this puerile attitude can be easily unmasked really solves no basic problems. True scientists, of course, are never caught in this trap, but many pseudo-scientists or the pseudo-friends of science are.

But there are many to whom some knowledge of God is both possible and necessary, if life is to go on to reach its fullness. Men must know God in order to achieve a decent selfhood and to help create a social order worthy of the name. Knowledge of God for the finest human achievement is the essence of the good life. Our continuing hunger to know God is a hunger to be related to him for the redemption of our world as well as ourselves.

How do we know God? We begin to know him by reason of the testimony of others. This kind of knowledge is easily discounted by the critics. But it is axiomatic. We know God because others tell us of their experiences or write the story of man's search and discovery. This is about the only way that many people have to know God. To say that these people have actually no knowledge of God smacks of intellectual smugness. With this kind of

knowledge we all start. Indeed, we never actually surrender this way of knowing. Sources have to be validated and evaluated. But the point is that we who are making the quest have to do the validating and evaluating. When all the critical examination has been done, we must accept the testimony as in some sense valid knowledge. This has an unlettered or a non-academic sound, but it is an axiom of our experience. We know God because others we trust tell us about him. This, of course, is one of the supreme values of the Bible.

A second way of knowing God starts with an objective observation of phenomena, both structure and process, but goes beyond the objective observance. There is something inescapable in the ancient rational argument which posits a Designer adequate to account for the design observed. But this is not enough. There is an emotional factor to be added to the cognitive factor. We not only recognize the necessity to posit an adequate Designer, interpret him how we may, but there is a feeling for Reality which comes to us often with convincing power. The physicist senses a mystery beyond his laboratory processes. The biologist knows the mysterious and awesome life which he can never catch or dissect. He cannot as much as define it! The astronomer may measure the star five million light years distant, but he knows he has not really begun to fathom the real mystery which goes beyond measurement. The psychologist may analyse the psycho-somatic processes quite mechanistically, yet he knows that he himself is a mystery beyond his power to make mechanistic psychological analyses. Two friends listen to a magnificent violin concerto played by a master. One may insist that it is "horse-hair scraping over cat-gut." The other hears divine music. This way of knowing is not a denial of science. It simply recognizes that we can never fully know Reality by our careful and descriptive mechanistic observation and description of it. Our emotional grasp of Reality beyond our intellectual awareness of it will not be ruled out. Many scientists understand this and affirm it. But science, if it is to be science, must be mechanistically descriptive. Adequate knowledge, however, goes beyond description of the phenomena of the structure and process of the world to the Reality which gives ultimate meaning to life. This is a way to know God. It is mystical, but it falls a little short of true mysticism. That is another step.

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A third way of knowing God is to look within oneself. This is neither sinful pride nor uninformed simplicity. It is a frank recognition of what we are continually doing and must do. We look at ourselves and then project what we see upon the world beyond ourselves. This is the clearest image we have of the inwardness of the persons about us and of the Reality of our universe. Psychological projection is quite obvious. We are continually projecting our inner awareness upon the environment in which we move. This normal process can become abnormal to the extent of some kind of divided personality. The projection is a normal way of knowing. In the same way, an adequate self-knowledge leads to some knowledge of the Cosmic Self, God.

The evil that is within us does not by itself deny the position taken here, that adequate self-knowledge reveals God. That man confronts evil in himself and in his world, no one can deny. Man is deeply involved in the struggle between what he calls good and what he considers evil. It is not hard to see that much of the evil lies within our own natures, but this is not the whole story. The fact that the struggle goes on within us is evidence of the basic goodness of human nature. Jesus of Nazareth is reported to have asked a group of his followers, "Why do you call me good? None is good but God." But the life of Jesus was without question the most divine life man has ever known. His disciples could find for him no other term so apt as "Son of God." Christianity takes its stand firmly upon the conviction of the incarnation of God in the person of Jesus, the Christ. But what Christianity sees actual in Jesus, it understands to be potential in all men.

Man at his highest and best is in some real sense an incarnation of God. The writers of the Genesis story were reaching for this when they affirmed that "God made man in his own image." It is because we recognize, at least faintly, this fact of the divine element in our own human nature that we make the struggle for goodness. God is in us realizing his own divine purpose for mankind, but always limited by the degree of our response or rejection. We would not be men unless we were free to respond or reject; neither would be capable of the divine image. We can respond, even though falteringly, to the divine within us and thus come to know God as we know ourselves at our best. This is a dynamic way of knowing God. It goes beyond humanism to theism.

Another way of knowing God is mysticism. This way goes deeper than the others and is harder to follow. There are many different understandings of this term. For some it means the animism of the primitive, or demon possession, or the crude super-

stitutions of magic. For others it means a trance-like experience which can often be induced by the use of certain drugs. To still others, as to the author, it is a way of knowing which, starting from sensations and reasoning, goes beyond both to the immediate awareness of the object of experience. So understood, it becomes obvious that mysticism could be a way of knowing whatever God exists. That it is such is the clear testimony of men and women for ages. Some mystics have been "sick" people, but so have some agnostics and atheists. Many mystics are quite healthy-minded. The late Dr. Rufus M. Jones, Professor of Philosophy at Haverford College, was one of the finest examples of a scholar and man of practical affairs who was also one of the great mystics of our time. We need to look into the experiences of such men to find out how they came to know God and what such knowledge meant to them and to their world. Then we need to follow the way of the mystic in all sincerity, just as we would follow the rules in working out a problem in a scientific laboratory. We too easily condemn as false and meaningless that which we are unwilling to put to an honest test.

Mysticism is a personally convincing way of knowing, and religious knowledge reaches a convincing level when we take the way of the mystic into the presence of God. Meditation, prayer, and worship remain only forms of activity until, beyond all forms and symbols, we confront God. We must use symbols to make the experience intelligible to ourselves and others, but we know that the symbols fail to express the truth we apprehend. This helps to explain the contradictions often observed in the attempts of mystics to describe their experiences. When man confronts God in the fulfillment of his religious quest, he finds no symbols adequate to express or convey the sure knowledge which goes beyond doubt. To deny the validity of the mystic's knowledge because we cannot understand the mystic may very well be the revelation of our own failure to grasp the high potentialities of our human nature. The way of the mystic is a difficult way, but it may lead to knowledge which transforms life and the world. For the mystic, it is a way of knowing God which goes beyond doubt.

Faith is another way of knowing God. Knowledge of God, like all other knowledge, becomes significant as it is put to use for good ends. If one would really know God he must identify himself with whatever of the nature and purpose of God he may have already discovered and then go on to share the divine work of the redemption of man and the transformation of the world order. Faith is essentially man at work in personal-social areas of experi-

ence in cooperation with God to accomplish God's good will. It is often claimed that faith is the gift of God, but this can be true only in the sense that God has ordained it. It is not the gift of God in the sense that God makes some persons men of faith and others of no faith. God is not so whimsical. Any man who will can be a man of faith and, as such, he is involved in putting his knowledge of God to a crucial test and validation. There are hazards in this process. The experiment may not always work. If the experiment fails, the man of faith will try again! He will never attempt to hide behind a pleasant credulity. And the heartbreak he may at times know will not cause him to stop trying.

Faith has three components: belief, trust, and commitment in action to the doing of what is discovered to be the will of God. Belief without trust and active commitment is not faith. Many good people fail to realize this inclusiveness of faith and consequently fail to find the fullness of the divine-human relationship. Nor do they find the power to keep on trying to bring the Reign of God into the affairs of men. In true faithfulness to God, knowledge of God grows. There is no vital knowledge without faith. This, too, is the Christian inheritance.

All of this seems to imply that man's knowledge of God is a one-way process. Nothing could be farther from the truth. Man discovers God, but God reveals himself to men who want to know him. No two persons can really know each other without this dual process of discovery and revelation. No man can truly know God unless God reveals himself to man. All the ways of knowing God presented here are ways in which God reveals himself to men who seek to know him. And who shall say that these five ways of knowing God constitute an exhaustive list? The author may be pardoned his personal testimony that these are the ways by which he himself has come to know God in the redemptive process of search and response.

The Geneva Bible

IRA JAY MARTIN III

April 10, 1560 is the accepted date of publication of what is called the Geneva Bible. The free city of Geneva, Switzerland, had become the refugee headquarters of English Puritans. There an ardent group of English scholars took in hand the task of producing a more accurate translation of the Bible from Hebrew and Greek into English. Marginal notes were inserted to help in the Puritan indoctrination of the reader. This Bible became the handbook of Puritanism both in England and in the Colonies where English was spoken.

Credit is usually given to William Whittingham for heading up the corps of translators. Some scholars would like to think that the famous Coverdale participated in the early days of the task; but he returned to England upon the accession to the throne of Queen Elizabeth I in 1558, two years before the publication of the Geneva Bible. Whittingham had as his intimate associates Anthony Gilby and Thomas Sampson. To these three men has gone the credit for bringing out the Geneva Bible, which became the household book for all England and Scotland. The popularity of the volume lasted until the beginning of the 19th century.

The literary development of the Geneva Bible is most interesting. It appears to proceed through four distinct stages of development. (1) The first stage actually begins three years before the publication of the Geneva Bible. In 1557, William Whittingham brought out a private translation of the New Testament, the product of his own scholarship. In reality it was a revision of Tyndale's New Testament. Two interesting innovations were made in this translation . . . the "Catholic Epistles" were designated as "General Epistles," and the book of "Hebrews" was no longer attributed to the Apostle Paul. (2) The second stage was the actual publication of the first edition of the Geneva Bible, April 10, 1560. This translation was a serious attempt to produce a more accurate English translation directly from the Hebrew and Greek texts. In reality, however, the Old Testament followed the text of the Great Bible of 1539 compared with Beza's Latin translation and Olivetan's French Bible. The New Testament of this edition appears to be a conscious revision of Whittingham's text of 1557. (3) The third stage of literary development might be attributed to a particular printer—Robert Barker of London,

who held the legal permission to publish the volume in England. (Rowland Hall of Geneva had been the first publisher on the continent.) Barker took the liberty to make certain corrections and to polish up the style with each major printing of the Bible. (4) The fourth and final stage begins with the 1576 reprint at the hands of one Laurence Tomson. At first he made little change in the actual text, but greatly altered the marginal notes, strengthening their Calvinistic flavor and adding some rather anti-Roman Catholic remarks. The twelve reprintings of this edition practically supplanted the earlier editions of 1557, 1560. The last Tomson edition came out in 1616. It was his marginal notes which contributed most to the popularity of this translation and at the same time brought down the wrath of King James upon it. In the Hampton Court Conference report King James stated that, to his way of thinking, the Geneva Bible was the worst translation that had so far appeared. Though never formally recognized by an English monarch, the Geneva Bible became the Bible of the people for three generations.

Yet the Geneva Bible as a whole has shown itself to be easily the most accurate and scholarly English translation up to the time of the King James Version. Obviously the translators were better equipped in every way to do the task before them than their predecessors—and even than those responsible for the Bishop's Bible of 1568. Working in Geneva, the Protestant center of scholarship, had its advantages. Whittingham and his friends, while seeking literalness in translation from the Hebrew and Greek, were by no means devoid of a rather developed sense of English style. They were blessed with having been born and trained in the Golden Age of Elizabethan English. Thus they combined strict verbal accuracy with stylistic effectiveness. In many instances the Geneva Bible restores the Hebrew and Greek renderings which had become obscured by Coverdale's various editions and the Great Bible. All in all, the Geneva version was terse and vigorous in style, literal and yet boldly idiomatic. In a period when new literature was rare indeed (except for Foxe's *Book of Martyrs*, the *Book of Common Prayer*, and Calvin's *Institutes*), it is little wonder that a well-written work like the Geneva Bible made conspicuous advances over all other reading matter in the average households of the land.

Perhaps a word should be said regarding the financing of its publication. The initial publication was financed by the English

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Church in Geneva, with a certain John Bodley bearing the major share of expenses. (He was the father of Sir Thomas Bodley, founder of the famous Bodleian Library.) When it became possible to print the Geneva Bible in Britain, Queen Elizabeth I made this same John Bodley sole printer for seven years. With the help of Archbishop Parker, John Bodley toned down the Puritan features in the disturbing marginal notes, thus making it possible for him to receive a twelve year extension of permit to publish the Geneva Bible with Queen Elizabeth's blessings.

Let us turn now to a technical description of the initial edition volume. The title page reads as follows:

THE BIBLE/and/HOLY SCRIPTURES/CONTEYNED
IN/the Olde and Newe/Testament./TRANSLATED AC-
COR-/ding to the Ebrue and Greke, and conferred with/the
best translations in divers languages./WITH MOSTE
PROFITABLE ANNOTA-/tions. Vpon all the hard places,
and other things of great/importance as may appear in the
Epistle to the Reader./

[Picture of the Red Sea Crossing]

AT GENEVA/Printed by Rouland Hall/M.D. LX.

It is a quarto; of present-day book-size; 22.4 x 15 cm. It is printed in double columns to each page. There are commentary notes to be found on three margins of every page. A so-called "Argument" introduces each book, and a fuller summary precedes each chapter. The text is broken up into chapters and verses. Five maps are scattered throughout the volume on separate leaves from the formal pagination (·⁴, a-z⁴, A-Z⁴, Aa-Zz⁴, &⁶, Aaa-Zzz⁴, Aaaa-Zzzz⁴, Aaaaa-Bbbbb⁴, AA-ZZ⁴, AAa-LL⁴). The University of Chicago copy is beautifully bound in brown leather, with hard square corners, and nicely tooled. Additional apparatus consists of a word to the reader, entitled: "To Our Beloved in the Lord, the Brethren of England, Scotland, Ireland, etc." This follows the Dedication to "Quene Elifabet," and precedes "the First Boke of Genefis." Following the New Testament text there is "A Brief Table of Proper Names." The volume includes the Apocrypha, with no separate Title-page as in some other translations, and is spelled "Apocrypha" (apparently for the first time).

Perhaps this is the point at which to point out the Geneva Bible's uniqueness and glory. (1) First, it is a *matchless translation* up to the time of the King James' Version, 1611, due to the fine scholarship in Geneva at that time. (2) It is a *most convenient size*—a quarto, 22.4 cm x 15 cm. It was a relief from the ponderous folios of bygone days. Its predecessor, the Great Bible of

1539, was so called because of its large dimensions. (3) It was *moderately priced* for its day. Therefore it was within the economic reach of the common people, the average householders of England, Scotland, and Ireland. (4) It was the first translation to be printed *in Roman letters*. This made for easier and more rapid reading, after the heavy black letters of previous translations. However, in later editions of the Geneva Bible, the same heavy black letters were again resorted to. (5) It was the first English Bible to be *divided into verses*. It was just before the publication of the Geneva Bible that versification was introduced by a Parisian Bible printer, Robert Estienne, known as Stephanus. (6) As has been indicated, what one might designate as Bible Helps made their appeal to the common people and assisted those other forces which were at work in making this such a popular edition of the Scriptures. A *running commentary* filled two or three margins of each page. It was strongly Calvinistic, and with Tomson's revision certain anti-Roman Catholic remarks slipped into the commentary. Cross-references, however, were very rarely used. "*Arguments*," as they were called, informed the reader concerning the "book" and appeared at the beginning of each "book." A fuller *Summary* than previously used introduced each chapter; and *maps, charts, and cuts* were used to illustrate the text. For the first time *italicized* English words were used to indicate those words which were not to be found in the Hebrew or Greek texts but were necessary for smooth English styling. (7) It was the first English translation to *omit the Apocrypha* from its combined text. This took place as early as the 1599 edition of the Geneva Bible. (8) After 1579 a Calvinistic catechism was included in subsequent editions, and this became an added attraction for its use in Puritan circles. (9) Finally, it appears to have been the first English translation to make considerable use of David Komchi's *Hebrew Commentary*. Perhaps no more fitting conclusion need be made than to remind ourselves that this is the very Bible that is known as the "Breeches Bible" for its rendition of Genesis 3:7, where fig-leaves were worked into *breeches* rather than *aprons*. All in all the Geneva Bible, as can be readily seen, was a unique masterpiece of translation and publication. The fact that it was *first* in so many aspects of Bible publication makes it an exciting volume to study.

But that is not the end of the story of the Geneva Bible, for many of its later editions were unique in their own particular ways. Let us look at a few of these subsequent reprints. (1) The second edition is a rare edition indeed. It is known as "the Whig Bible"

because of its misprint in Matthew 5:9 ("Blessed are the *Place-makers*"). (2) One of the two editions printed in 1576 was the first one to be printed in England. (3) The 1577 edition introduced a metrical Psalter by a certain John Daye at the end of the volume. (4) The 5th folio edition, 1578, included a rare printing of the Book of Common Prayer, where the word "priest" is replaced by the word "minister." (5) In 1579 there appeared a Scottish printing of the Geneva translation. It was printed by a certain Alexander Arbuthnot. The Scottish Parliament demanded that sufficient copies be printed so that every householder in all Scotland might possess a copy. (6) The 1583 edition is regarded as the finest ever published. It was used as a model for the 1585 printing of the Bishop's Bible. It also included a poem which first appeared as an insert in the 1578 edition. (7) 1599 saw the publication of several printings of the text. Collators have recognized seven variations of the text, two of which were evidently made for English people living in the Low Countries. (8) In the same year one printing of the Geneva Bible is known as the "Goose Bible," due to the bird device used on the title page. (9) In the 1607 edition William Hole's elaborate title page made its first appearance. It is repeated in the Geneva Bible of 1612 and the King James Version of 1632. This edition included the Book of Common Prayer, the Old Testament, Apocrypha, and New Testament, concluding with a copy of the Psalter. (10) In the 1610 edition the Royal Arms replaces the Dragon with a Unicorn. (11) In the same year a second printing of the Scottish edition was made in Edinburgh by Andro Hart (*Breeches* was spelled with an *a*—*Breaches*). (12) The last issue of the Geneva Bible in the 17th century came in 1644 and was printed in Amsterdam. Maurice H. Grant, original owner of the Chicago Collection, maintains in a note that this was the last Geneva version for 136 years. Yet reprints appeared in 1775–76, where the word *Breeches* became *Aprons*, as in the King James Version, and no Apocrypha was included. As far as is known, this 1775–76 and another reissue in 1778 are the only two later printings of the Geneva Bible after 1644 (and both render *Breeches* as *Aprons*).

However, the story and glory of the Geneva Bible do not end here. What is known as *The Souldier's Pocket Bible* deliberately used the Geneva text for its pocket-sized pamphlet "Bible" (a 4½ x 7 inch, 16 page pamphlet, plainly printed in Roman type, with some 125 verse paragraphs quoted from various parts of the Bible). It was edited and compiled for use by Cromwell's troops in 1643. Then, a century and a half later, it reappears unexpected-

ly in 1861, a year before the famous Francis Fry brought out a facsimile edition in England. The American Civil War was raging, and George Livermore urged the American Tract Society of New York City to bring out a reprint of his limited edition for use by the Union soldiers.

Finally, it must be recorded that our nation was established on the Geneva Bible. That is, the Geneva Bible was the Bible of the Jamestown and Plymouth Rock colonists. Marion Simms, in his volume on *The Bible in America*, states that the ministers of Jamestown in 1607 were Puritans and that it should be assumed that they brought with them Geneva Bibles. Strachey in his history of Virginia quoted from the Geneva Text, which he must have brought with him in 1609. And Alexander Whitaker, regarded as the most influential minister in the early days of Virginia, gives evidence of using the Geneva Bible in 1611. When we turn to the Pilgrim Fathers, it is to be noted that we still possess the two copies of the Geneva Bible which accompanied the original settlers in 1620. The Plymouth Compact, drawn up on shipboard, used quotations from the Geneva text, and Governor Bradford's famous history of the times quotes from the Geneva text, even though the King James Version made its appearance in New England as early as 1630. This use of the Geneva Bible is not strange, since we also know that Pastor Robinson of Leyden, Holland, also used this text. Thus Simms regards the Geneva Bible as the second English Bible to appear on American shores, second only to the Bishop's Bible.

The Geneva Bible is truly a first in many features; notably in versification, and in the use of Roman type. Its influence can be traced far and wide, from Shakespeare to Bunyan, as well as on the subsequent Bishops' and King James translations.

Recent Books on the Old Testament

JOHN H. SCAMMON

Of the books on the Old Testament published in 1960, the serious Bible student will welcome, first of all, F. W. Danker's *Multipurpose Tools for Bible Study* (Concordia, \$3.75). This is a 289-page handbook designed to guide one to the best texts, grammars, lexicons, versions, and commentaries. Prepared originally for classroom use at Concordia Seminary, it will serve a far wider purpose.

GEOGRAPHY

Never have we had such top-flight materials on biblical geography. L. H. Grollenberg's very expensive and equally valuable *Atlas of the Bible* (Nelson, 1956, \$15) has now been boiled down by the author to a pocket-size, 196-page *Shorter Atlas of the Bible* (Nelson, \$3.95), which includes, besides maps, charts, and brief text, two hundred excellent photographs taken from the larger work.

For libraries (public or church), or for a group gift to a minister, *Views of the Biblical World* is worth real priority. Vol. 1, on the Law, came out in Israel in 1958. In 1960 two more volumes appeared, Vol. 2 on the Former and Vol. 3 on the Latter Prophets. These are a work of *real art*; and the fact that President Benjamin Mazar of Hebrew University in Jerusalem is chairman of the editorial board guarantees excellence of material. But the price! Vol. 1 is now \$34.50 if bought from Arco in New York; try dealing directly with the Israeli publisher.

Zev Vilnay, whose useful guidebook the author of this article used in Israel in 1959, published last year *The Guide to Israel* (World Publishing Co., \$5). Vilnay is the best guide I have met in that area.

TEXT

Some object violently to "shortened" Bibles; others find them useful for special groups. If you belong to the latter category, try A. B. and G. Henton Davies' *Story in Scripture: The Revised Standard Version of the Holy Bible in Shortened Form* (London: Nelson, 12s 6d).

The second edition of Paul Kahle's world famous *Cairo Geniza* (Praeger, \$8.50) brings his 1947 edition up to date. He is the foremost defender of the Leningrad MS. L, which was used so heavily in the third edition of Kittel's *Biblia Hebraica*, and is one

of our great authorities in the whole area of the Old Testament text.

DICTIONARIES

Albert E. Bailey, who taught for a short time at this school many years ago, started a growing succession when he brought out his fascinating *Daily Life in Bible Times* (Scribner, 1943). Since then Heaton's *Everyday Life in Old Testament Times* (Scribner, 1956), and Bouquet's *Everyday Life in New Testament Times* (Scribner, 1954) have been excellent supplements. In 1960 there appeared a larger work, *A Dictionary of Life in Bible Times* (Oxford Univ. Press, \$6.50), translated from the French of Prof. Willy Corswant of Neuchatel. This is authoritative, excellently illustrated, and valuable for pastor's study and church library alike.

Equally useful but different is William Neil's *Bible Companion* (McGraw-Hill, \$9.95). This large volume is arranged topically (e.g., background, introduction, theology), with signed essays by such well-known scholars as F. F. Bruce, Frederick C. Grant, Kenneth Grayston, S. Vernon McCasland, William Barclay—note the theological spread. The more than 150 photographs and 16 colored plates add much to this work of real importance.

TRANSLATION

In *God's Word Into English* (Harper, \$3.50), Prof. D. M. Beegle, of Biblical Seminary in New York, cites some of the problems of Bible translation and shows how they have been met in the past and present. The words used in the RSV which have changed their meaning since the King James Version receive attention in the *Bible Word Book*, by Ronald Bridges and Luther A. Weigle (Nelson, \$5). 827 articles discuss these words. Much more pretentious is the volume published in the Netherlands under the imprint of the United Bible Societies entitled *Old Testament Translation Problems*, edited by A. R. Hulst in cooperation with other scholars. This work of 262 pages cites over 1200 problem passages.

HISTORY

Three books on Old Testament history will be noted. On the conservative side is Charles F. Pfeiffer's *Outline of Old Testa-*

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ment History (Moody, \$1.50); this spring he will publish what bids fair to be another useful Bible atlas. Stephen Szikszai's *Story of Israel from Joshua to Alexander the Great* (Westminster, \$1.50) is another contribution to that firm's Guide to the Bible series. It is only 96 pages in length and therefore deserves consideration, not so much for use by the minister, no matter how pressed he may be, as by the lay student who needs help on the starting level. G. Ernest Wright and Reginald H. Fuller combine forces in an excellent paperback entitled *The Book of the Acts of God* (Doubleday, \$1.45) (What a boon to the minister's pocketbook the better paperbacks are!) Here is a first-rate survey in 420 pages of both Old and New Testament history.

ARCHAEOLOGY

As might be expected, 1960 added to the books on biblical archaeology. The famous Director of the British School of Archaeology in Jerusalem, Kathleen Kenyon, in *Archaeology in the Holy Land* (Praeger, \$6.95) goes back to the Neolithic Age and brings the story down to about 300 B.C. Replete with illustrations and drawings, the book quite naturally devotes considerable space to Jericho and to the remarkable (and puzzling) discoveries made there in recent years. For the technical student and the library, Vol. 1 of the official work giving the findings at Jericho came out in the same year under the title *Excavations at Jericho* (British School of Archaeology in Jerusalem, £6 6s).

One of the refreshing signs of the publishing times is the tendency to take the oversized library tome and put it in manageable form. In 1958 James Pritchard abbreviated his two first-rate research volumes on the texts and pictures of the world of the Fertile Crescent to one briefcase size book, *The Ancient Near East* (Princeton, \$6). Now G. Ernest Wright's large (but comparatively thin and expensive) *Biblical Archaeology* (\$15) appears in an abridged paperback format, without pictures, to be sure, but with much more than \$1.65 worth of text (Westminster).

Finally, for the library, Vol. 2 of the James A. deRothschild excavation at Hazor, brilliantly carried out under the direction of Yigael Yadin and associates, has been published in detailed form and in quarto size (*Hazor II*, Oxford Univ. Press, £8, 18s 6d) as a fully documented account of the 1956 season. In common with some of the readers of this article, the present writer has found this to be one of the most fascinating "digs" to see in action and to study in retrospect.

INTRODUCTIONS

Three of the four books that appeared in this area are by Roman Catholic scholars and give evidence of the forward-looking work going on among their biblical men: F. L. Moriarty's *Introducing the Old Testament* (Bruce, \$4.25) arranges the material biographically; André Robert's and A. E. Tricot's *Guide to the Bible* (Desclee, Vol. 1, \$8) is a translation from the French of a full-scale, up-to-date introduction, which includes also canon and interpretation; and Claude Tresmontant's *Study of Hebrew Thought* (Desclee, \$3.75) handles the subject by topics, such as Creation and Biblical Anthropology. The Protestant work is another translation, that of Otto Weber's *Ground Plan of the Bible* (translated by Harold Knight; Westminster, \$3.95), a 221-page work on introduction and also doctrine that deserves notice.

COMMENTARIES

Brief laymen's commentaries of great value are appearing rapidly. Two Torch Bible commentaries are excellent: G. A. F. Knight's *Hosea* (Macmillan, \$2.25) and Hubert Cunliffe-Jones' *Book of Jeremiah* (S. C. M., 15s; due to appear in the U.S. at a higher price, \$3.50, in 1961). Two more books have come out in the Layman's Bible Commentary set (John Knox, \$2 each): H. T. Kuist's *Book of Jeremiah and Lamentations*, and A. B. Rhodes' *Book of Psalms*. And in the Epworth Preacher's Commentaries are J. Y. Muckles' *Isaiah 1-39* and S. C. Thexton's *Isaiah 40-66* (Allenson, \$2.75 each). All of these are too brief for the seminary-trained minister.

More of an exposition than a commentary is the collection entitled *The Biblical Expositor*, edited by Carl F. H. Henry (Holman, 3 vols., \$6.95 each). Conservative scholars around the world have contributed to this large work, each man taking one biblical book.

THEOLOGY

Here let us make only a selection of better volumes which represent various points of view. Suzanne de Dietrich's *God's Unfolding Purpose* (Westminster, \$4.50) was well worth the good translation job done by Robert McAfee Brown. H. H. Guthrie in *God and History in the Old Testament* (Seabury, \$4.25) grapples anew with the religious philosophy of history, certainly a burning problem in our time. Of a different type is Yehezkel Kaufman's *Religion of Israel from Its Beginnings to the Babylonian Exile* (Univ. of Chicago, \$7.50); here we have the translation from mod-

ern Hebrew of the excellent work of a first-rate Israeli Biblical scholar. Two more complete this section: S. V. McCasland's *Religion of the Bible* (Crowell, \$5.95) and S. J. Schultz' *The Old Testament Speaks* (Harper, \$7) represent the careful work of the professor, the first a liberal and the second a conservative.

SPECIAL STUDIES

The variety of works which defy classification is amazing. In M. A. Beek's *Journey Through the Old Testament* (foreword by H. H. Rowley; Harper, \$4) we see a fine series of essays which are just what the title says they are (this is not always true!). Next, the Preacher to Harvard University and the General Editor of the Interpreter's Bible, George A. Buttrick, in a series of public lectures at Rice Institute discussed the burning question *Biblical Thought and the Secular University* (Louisiana State Univ., \$2.50). The specialist will find variety, erudition, and the O.T. growing edge in the Supplement to the periodical *Vetus Testamentum* entitled *Congress Volume*. This contains all but one of the papers read at the third Congress of the International Organization for the Study of the Old Testament which was held in Oxford in 1959. It is now published by Brill in the Netherlands and sells for about \$12.50.

In the Studies in Biblical Theology series of most useful paperbacks, Brevard Childs writes constructively on *Myth and Reality in the Old Testament* (Allenson, \$2.60). On another firing line is E. C. Gardner's *Biblical Faith and Social Ethics* (Harper, \$4.75). And somewhere each year either a Festschrift or a Memorial Volume is published; in 1960 it was *Biblical Studies in Memory of H. C. Alleman* (Augustin, \$6). Hempel, Gehman, Creager, Fritsch, and Myers are among the contributors.

Of special worth is the translation of another article from Kittel's *Wörterbuch*, the one on the *Spirit of God* by Eduard Schweizer and others (A. & C. Black). Besides the N.T. material, there are valuable translations of articles on the usage of the term in the O.T. and also in Rabbinic Judaism.

One is fascinated by the title of Paul Tournier's book, *A Doctor's Casebook in the Light of the Bible* (Harper, \$3.50; this is a translation from the French). Here are treated the ever-present questions of life, death, healing, with attention also to such matters as magic, all discussed in the biblical and also in the modern perspective.

Finally, in this area, is G. Ernest Wright's paperback volume of essays, *The Rule of God* (Doubleday, \$2.95). Here are three

exegetical and four conceptual studies, all within the framework of biblical theology.

PROPHETS

While the appearance of Martin Buber's *Prophetic Faith* in paperback edition (Harper, \$1.45) is well worth noting, the outstanding new work is the translation of Curt Kuhl's *Prophets of Israel* (John Knox, \$3.50). This is thoroughgoing and shows full acquaintance with the literature, but does not get bogged down on minor points.

WISDOM LITERATURE

St. Augustine on Psalms 1-29 is now available in the Ancient Christian Writers series (Newman, \$4.50). Disciples of C. G. Jung will rejoice that his *Answer to Job* is now in a paperback edition (Meridian, \$1.35).

BIOGRAPHICAL STUDIES

Eighty pages of Gerhard von Rad on *Moses* (Association, \$1) in the World Christian Books is good news. On Bible characters in general, A. E. Sims and George Dent have published a helpful reference book, *Who's Who in the Bible* (Philosophical Library, \$3.75), with the subtitle, *An ABC Cross Reference of Names of People in the Bible*. Here are such aids as pronunciation, quick identification of characters, and references to Biblical passages.

DEAD SEA SCROLLS

No year in publishing lacks books in the area of the Dead Sea Scrolls. J. M. Allegro's *The Treasure of the Copper Scroll* (Doubleday, \$4.95) has 191 pages of text, story, and interpretation of this mystifying roll discovered in 1952. *The Monks of Qumran*, by E. F. Sutcliffe (Newman, \$5.50), presents a first-class reconstruction of the life of this community.

BETWEEN THE TESTAMENTS

Between the Testaments, by D. S. Russell (Muhlenberg, \$2.50) contains 176 pages of brief introductions, background, charts, and evaluation. The author is Principal as well as Professor of O.T. at Rawdon College, Leeds, England.

ALLIED STUDIES

For the minister interested in the world of the Old Testament, Sabatino Moscati's *Face of the Ancient Orient* has been translated from the Italian and is available from Putnam in paperback for \$1.65.

And finally, let not the man who wishes to have the Old Testament come to life anew look down his nose at the last two December issues of the *National Geographic Magazine*, with the excellent articles by G. E. Wright and the paintings that illustrate what life then must have been like.

The Reconciling Gospel

CULBERT G. RUTENBER

Philadelphia
The Judson Press, 1960
\$1.50

Here is a book that literally breathes the vitality and spirit of the author. As a study book for those churches which are looking for a lively discussion of traditional Christian affirmations, the book provides abundant biblical references interspersed with fresh and provocative implications. The language of the book is both orthodox and colloquial. On almost every major issue the author speaks unambiguously and without equivocation. The analogies and illustrations enliven material which some laymen might otherwise regard as stuffy and academic. When Rutenber speaks of God, Jesus Christ, man, and society, he speaks the theological word with imagination and conviction.

Churches which have been nurtured in the liberal era of American Protestantism or have been significantly influenced by the symbolic character of all religious language will find the book alarmingly literal. For all of the book's vitality in its explication of theological ideas, it is surprisingly staid and prosaic in its central affirmations.

On page 17, for instance, the author attacks the position which suggests that the reality of God can be known "savingly" in the human heart. He argues that, if this were true, the cross of Christ would be made of no effect. If by this Rutenber means that no one, single, individual heart in isolation from the community of life and faith can know the saving power of the gospel, then there is no disagreement. But if he means that the crucifixion of Jesus is somehow nullified and made insignificant if men find God "savingly" in the crucibles of human experience in which their lives bear no explicit or recognizable relationship to the historic event of the crucifixion, then many will demur. To say that the Christ event is the point of final reference for the Christian community by which and through which the power and love of God are disclosed is one thing, but to keep pressing for an estimate of this event, which is apparently unique and final for all men, seems to deny the experience of non-Christians whose lives are rooted and grounded in a reality not inconsistent with what we, as a confessing Christian community, have seen and known in Jesus.

Rutenber's Appendix A, "The Fate of the Heathen Who Have

Never Heard," is an excellent attempt at answering the questions raised by his own tendency to press too far the "once for all" character of the Christ event. Many of our lay people who have been troubled by the apparent exclusiveness and arrogance of the Christian faith should be helped considerably by this appendix.

Liberals, neo-orthodox, and those who regard all religious language as basically symbolic will have difficulty every time the author speaks in such a fashion as this: "If what the gospel claims is *fact*, then the deed of redemption has been done once and for all . . . this is the 'intolerance' of the gospel, and it stems from the appeal we make to historical objective fact" (p. 39). Another quotation is equally hard: "only Christ died for the sins of the world." Such statements, even if placed within the context of the entire book, seem crassly literal and falsely final. To call statements of faith, facts is wrongly to imply that there is such a thing as a "fact" which is self-authenticating apart from a whole galaxy of meanings and interpretations. Facts are not true in isolation. They enjoy no independent status, despite the pretensions of certain rationalists and scientists.

This is noted simply to point out that conservative congregations will find their positions convincingly and imaginatively presented, but others will find Rutenber's apparent lack of appreciation for the finite character of every historic statement as it is experienced and made known among men a barrier to their full acceptance of his treatment of the gospel.

Some of Dr. Rutenber's best statements are made when he is discussing the vocation of the Christian layman and the righteousness of God, and in his really superb treatment of the story of the Good Samaritan. The résumés are excellent, and the areas dealt with are certainly the crucial areas in which Christians must have some common understanding. This reviewer simply finds too many phrases and words like "only," "fact," "once and for all," "unrepeatable," and "final." The phrasing of the religious issue as that of having to reconcile "holy God" and "sinful man" was certainly the New Testament question, and for that matter a Reformation question, but it is not the question of modern man, as this reviewer hears the yearnings and cries of modern men and women. The fundamental question which must be dealt with is, rather, "What is the meaning of human existence?" To the extent that this book does not phrase this question explicitly, it is always in danger of answering only those for whom God's majesty and holiness and their sinfulness are the foci of religious concern. Regretfully the book does not speak to the sensitive, uncommitted

person who sees himself and his world disillusioned by "progress" and life teetering on the brink of meaninglessness. Let it not be forgotten that some of such folk are still in our churches, not yet having been driven out by our evident unconcern for their questions. To these, also, the meaning of the reconciling gospel must be proclaimed, but its message of reconciliation must begin where they are, and this book accomplishes this end only to a limited extent.

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Editorial Announcement:

The following books of special interest to our readers have been published in recent weeks and will be reviewed at length in the next issue of the *Quarterly*:

The Church and the Age of Reason (1648-1789), by G. R. Cragg. Baltimore: Penquin Books, Inc., 1961. \$1.25

Contemporary Pastoral Prayers for the Christian Year, by Nathanael M. Guptill. Philadelphia: Christian Education Press, 1960. \$2.50.

Hear Our Prayer: A Book of Prayers for Public Worship, by Roy Pearson. New York: McGraw-Hill Book Co., Inc., 1961. \$3.75.

BOOK NOTES

Abingdon. *Paul's Message and Mission* (§3), by William Baird. A revision and expansion by the Professor of New Testament at the College of the Bible, Lexington, Kentucky, of a series of lectures delivered in 1959 at Northwest Christian College, Eugene, Oregon that could serve admirably as an introduction to the thought of the Apostle to the Gentiles. *Freedom of the Pulpit* (§2), by Leo C. Moorhead. The minister of a Methodist church in Columbus, Ohio, writes of the privilege of freedom of speech that the preacher enjoys and of the need of deserving as well as of preserving it. *Science, Technology and the Christian* (§2.50), by C. A. Coulson. A professor of mathematics at Oxford and a lay preacher in the British Methodist Church discusses the practical implications for the Christian of the nuclear age. *A Guide to Church Ushering* (50 cents), by Homer J. R. Elford. A paperback manual by the minister of a Methodist church in Youngstown, Ohio.

Association Press. *Teach Yourself New Testament Greek* (§3.75), by D. F. Hudson. A "do-it-yourself" text with an appended "Key to the Exercises" that is admirably suited to its purpose.

Eerdmans. *The Gospel Miracles: Studies in Matthew, Mark, and Luke* (§3.50), by Ronald S. Wallace. Twenty expository sermons by the minister of Lothian Road Church (Church of Scotland), Edinburgh.

Farrar, Straus and Cudahy (Noonday Press). *A Reader's Guide to Literary Terms* (paperback; \$1.95), by Karl Beckson and Arthur Ganz. A concise but comprehensive dictionary of terms of English grammar, prose, and poetry, whose definitions are often works of art in their own right.

Harper's. *Calvin and the Calvinistic Tradition* ("Men of Wisdom" paperback, \$1.50), by Albert-Marie Schmidt. Undertakes "to gather together the various things [Calvin] told us about himself and his actions, and from these . . . to bring out the basic features of a portrait of the man's mind." *Socrates and the Human Conscience* ("Men of Wisdom" paperback, \$1.50), by Micheline Sauvage. A teacher at the French National Research Center traces the story of the great Athenian and great philosopher "as seen both by his contemporaries and by the European philosophers who followed after him." *Jesus of Nazareth* (§4), by Günther Bornkamm. An English version of a recent attempt by the Pro-

fessor of New Testament at Heidelberg to discover "the Jesus of history" in the post-Bultmannian era.

McGraw-Hill. *The Design of the Scriptures: A First Reader in Biblical Theology* (\$5), by Robert C. Dentan. Seventy-eight short essays on religious ideas of the Bible, providing a simple commentary on selected passages from the Old and New Testaments and intended, together with the biblical text, to indicate the structural unity of biblical religion. *Jesus Says to You* (\$2.95), by Daniel A. Poling. Forty brief meditations on "the infinite good that Jesus set in motion . . . and the timeless authority of His message and His methods" by the famous and long-time editor of the *Christian Herald*. *The Prophet from Nazareth* (\$4.95), by Morton Scott Enslin. An attempt to delineate what kind of person Jesus was, what he thought, how his message was received, how he viewed himself, and why he was crucified, by the distinguished editor of the *Journal of Biblical Literature*, professor at St. Lawrence University, and—a fact of which we "on the hill" are especially proud—graduate of Andover Newton.

Muhlenberg Press. *Between the Testaments* (\$2.50), by D. S. Russell. A brief but very helpful discussion of the Judaism of the inter-testamental period, of the literature of the times that has survived, and of the message of the apocalyptic writers, by the Principal of Rawdon College, Leeds.

Oxford. *Fact, Fiction, and Faith* (\$3.95), by J. M. Martin, Jr. A formulation of the doubts and questions of thoughtful men—especially college students—concerning Christianity and an attempt to answer them, by a former teacher at Amherst who is now at Union Theological Seminary, New York. *St. John's Gospel: A Commentary* (paperback, \$2.25), by R. H. Lightfoot. A welcome reprint of an important work of a great English scholar.

Praeger. *Archaeology in the Holy Land* (\$6.95), by Kathleen Kenyon. The light that archaeology—particularly post-war archaeology—throws on the history of Palestine from neolithic to biblical times, by a brilliant British archaeologist who directed the excavations in recent years at Jericho.

Seabury Press. *One Body and One Spirit* (\$4.25), by Oscar J. F. Seitz. A study of the idea and the doctrine of the church in the New Testament, by the Professor of New Testament at Bexley Hall, Kenyon College. *Translating the Bible* (\$4.25), by Frederick C. Grant. See the leading editorial in this issue of the *Quarterly*.

Westminster Press. *Calvin: Institutes of the Christian Religion, Vols. 1 and 2* (two-volume set, \$12.50), edited by John T. McNeill

and translated and indexed by Ford Lewis Battles. Volumes XX and XXI of the superb "Library of Christian Classics," for which all Christian scholars and students are deeply indebted to the publishers, to the translators, and above all to Dr. John McNeill, President Henry P. Van Dusen, and the late Principal John Baillie.

Yale. *Daily Life in Ancient Rome* (paperback, \$1.45), by Jerome Carcopino. Rome in the second century of our era as seen by a great historian and archaeologist.

S. MacL. G.